

# Christian Courier

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## Christian union looks for confessional gatekeepers

Irene Bom

MISSISSAUGA, Ont. — "I want their hearts."

Hank Kuntz is not kidding when he describes the aim of a current push to attract young new members to the Christian Labour Association of Canada (CLAC).

"Basically, we're trying to sell them a vision. We want to get others enthusiastic about a Christian approach to labor relations, to get a two-way street with our general members," he says.

A year ago the union assigned him to drum up grassroots support with this aim among 25-35 year-olds in Ontario. He admits he has met with some head-scratching from people used to campaigns aimed at their wallets.

"People are sometimes unsure what exactly we want them to do. And it's true that it's not like asking someone to get involved with a local Christian school — it's not so easy



PHOTO: BERT WITVOET

CLAC is trying to revive interest in labor issues to members of general workers locals.

to put into words," he says.

Says Isobel Farrell, a Hamilton CLAC agent who attends a Pentecostal church: "Friends I talk to about my work are quick to say that they'll pray for me, or even send money. I have a difficult time explaining that we want a different kind of involvement."

Kuntz's call for Christians to join general workers locals (GWLs) echoes those made to support the fledgling union back in the early 1960s. Back then, the GWLs — supporters not unionized by CLAC — acted as a financial support base that helped trade union locals get off the ground.

"At one time the GWLs were the financial backbone of the CLAC," says Kuntz.

After three decades of growth those trade locals are basically self-supporting and the GWLs, especially in Ontario and B.C., have fallen by the wayside.

But now CLAC leaders are spending more time and money in grassroots corners, this time out of a concern that the union may lose its Christian character if all the decision-making power swings to the trade local workers it represents, most of whom are not Christians.

The current call asks for something halfway between a service purchase and a donation.

"We're calling for new GWL members to give input and act as gatekeepers," says Kuntz.

These members can also call CLAC for advice on daily work situations and layoff problems, for an insurance package, and for speakers on social policies and the biblical meaning of work.

So far Kuntz has been able to activate new local boards in Jarvis, Kitchener, St. Thomas, and Woodstock, Ont. He hopes that these boards will foster

See UNION p. 2...

## 'Weekend away' helps separated woman win back self-esteem

Irene Bom

CHARLOTTETOWN — Betty McKenna knew almost nothing about Beginning Experience when she signed up for a weekend retreat seven years ago.

What she did know, one and a half years after separating from her husband, is that things were not going all that well.

"When my mother offered to take the kids so that I could go, I jumped. It was a weekend

away," says McKenna, now president of the P.E.I. team.

But it didn't take her long to realize that the weekend was much more.



PHOTO: COURTESY CINDY VAN ROOYEN  
Van Rooyen: older singles are envious.

"The first thing I noticed is that I didn't feel alone anymore. It sounds hackneyed, but I felt accepted," says McKenna, adding that the hardest part of grieving was gaining back self-esteem.

Such weekend group therapy sessions are at the core of Beginning Experience, started by two Catholic women 20 years ago in Texas to help separated, divorced and widowed persons walk through their grief.

The volunteer-run ministry now serves 15,000 to 20,000 people a year, of all ages, most of them in the U.S. Just over 60 per cent of weekend participants are Catholic; 77 per cent are women. Nearly 80 per cent are divorced or separated; the rest are widowed.

In Canada, teams operate in Calgary, Charlottetown, Winnipeg, and Sarnia, Ont.

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### Some like it practical

Not every union steward wants to learn the lingo  
Irene Bom

EDMONTON — Keeping a Christian union grounded in its founding principles takes some effort if most of its trade local members are not believers.

So every year regional directors of the Christian Labour Association of Canada gather stewards into a huddle for a one or two day conference. That time is for discussing both practice and philosophy, according to promotions representative Ray Pennings.

"Most [stewards] do not sympathize with our principles, but they are with CLAC because they have seen the benefits of cooperation versus confrontation," says Pennings.

"So we usually start with a practical problem, and try to

See DISCUSSIONS p. 2...

### Thinkbit

"You can measure your servant spirit by how you react to those who treat you like one."

Submitted by a reader

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## News / Politics

# Union sticks to Reformed targets



PHOTO: COURTESY CLAC

Hank Kuntz : clicks with 16-year-olds at McDonald's

*...continued from p. 1*

community by becoming local support groups as well.

Each of the 14 Ontario representatives have also been assigned an area in which to build up contacts and keep supporters in touch with their front-line work.

The union is staying close to home in its push to attract a new generation. Kuntz says he

"does not yet foresee a wholesale switch" of emphasis from the traditional support community in Reformed (mostly Christian Reformed) churches.

"We look for cities in which there is a cluster of Reformed churches," he says.

While much has changed since the 1960s, Kuntz claims that CLAC is just as relevant

now as it was then.

"When I talk to 16 and 17-year-olds about being mistreated at their part-time job at McDonald's, we click right away. The only question is how to harness that."

At present CLAC has just over 2,000 GWL members across Canada and 11,965 trade local members. Numbers of GWL members in Ontario dropped from 1220 in 1992 to 1188 last year despite Kuntz's first efforts; in Alberta, figures dropped from 675 in 1992 to 649 last year. B.C. figures are holding steady at just under 300 GWL members.

Kuntz says Alberta CLAC has always maintained close contact with its GWL members. In B.C. the union's surge of growth in trade local members is keeping a campaign to revitalize GWLs on the back burner.

## Discussions stay open-ended

*...continued from p. 1*

work back to our first principles. We'll look at a case study and ask, Why did we do that? What did this mean?" says Penning.

He admits that while "leaders always have an idea of where they'd like a discussion to go," it doesn't always get there.

"Discussions tend to stay fairly open-ended," he adds.

Among the principles in

CLAC's constitution:

- \*job discrimination because of color, creed, race, sex or national origin conflicts with the biblical principle of equality of all human beings before God

- \*removal of injustices not by class conflict or revolution, but through reformatory measures which respect divine-instituted authority

- \*all people are entitled to such a reward upon their labors as will be adequate to meet their personal and family

needs...and which will reflect also the measure of their devotion to their various tasks"

- \*creational resources may not be exploited for personal gain or for the enrichment of a group or a community or a nation, but must be developed in the service of all mankind

- \*right to strike only after conference, mediation, and arbitration have failed to resolve an unjust condition (except when a strike would endanger people).

The union also pledges to support the following practices:

- \*promote co-operation between workers and their employers on the basis of justice, love and mutual interests

- \*oppose all unnecessary labor on Sunday (or another day for other religious groups)

- \*counteract the influence of labor groups inspired by communist principles

- \*encourage members to study the bearing of Christian principles upon current economic and social conditions.

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for classifieds**



David T. Koyzis

## Across the Globe

### Avoiding the 'revolutionary temptation'

For many people throughout the world, especially those living under an unjust political or economic system, the promise of revolution is hard to resist. The prospect of being able to overturn oppression in a single cataclysmic act is a beguiling one. Indeed, the last two centuries have been decisively shaped by a series of revolutions in France, Russia, China and elsewhere. Only now are these revolutionary movements and the ideologies which spawned them running up against a dead end.

The irony, of course, is that in one sense revolutions are seldom revolutionary enough. The ensuing new regime is almost always as corrupt and oppressive as the one it replaced.

Despite initial good intentions, the attempt to throw off tyranny so often brings to power a new tyranny. Thus the French Revolution's aim to shed the shackles of absolute monarchy led directly to Napoleon's empire and nearly a generation of war and instability for Europe. And the Bolsheviks' efforts at ending centuries of tsarist autocracy plunged Russia and many other countries into two or three generations of totalitarianism.

### Worldviews resist change

Unfortunately, the partisans of revolution rarely take into account the conservative force of political culture. Political *culture* refers to the complex of attitudes that a particular community has towards politics in general. Such attitudes include those concerning freedom, participation, obedience to authority, citizenship, limits of government, styles of leadership and so forth. They are rooted in a community's basic worldview and are notoriously resistant to change. If a country's people are used to thinking of themselves as subjects rather than citizens, they will likely continue to behave passively towards their government, whatever regime is in power.

Attempts to alter such long standing patterns of thinking and behavior require much patience and perseverance. Here in Canada, for example, if pro-lifers ever meet with success in their efforts to secure a law prohibiting abortion on demand, their victory could well be a hollow one given the lack of public consensus favoring such a law. The sad truth is that, even if human sacrifice were widely practised by Canadians, merely passing a law against it would not stop the custom. In fact, it might produce diminishing respect for the law.

### History is not destiny

It is hardly surprising, then, that a country like Russia, despite the praiseworthy democratic sentiments of a Yeltsin and a newly ratified written constitution, is flirting with the likes of Vladimir Zhirinovsky, who would abort both democracy and constitutional government before they have seen the light of day. Centuries of autocratic habits can no more be put aside in a single popular election than they can in a violent revolution.

Yet history is not destiny. We ought not to give up hope for the future. Communities do change — sometimes even dramatically and in a surprisingly short period of time.

If David T. Koyzis were ever to stop teaching political science at Redeemer College, Ancaster, Ont., he would probably open either a used book store or a tattoo parlor.

MARCH 11, 1994

## Comment

## PRESS REVIEW

Carl D. Tuyl



**B**loc leader Bouchard was doing a pseudo statesmanship number to show the folks at home that he could suck up to Yankees with the best of them. Too bad those Yankees yanked the Quebec chain by threatening to cancel a \$5 billion purchase of hydro power. There's no sucking up to the New York Power Authority. Did you ever notice how quickly and easily Bouchard's smile can slide into a smirk?

★ ★ ★

The Parti Québécois suffered a bit of a fizzle when it lost to the Liberals in the byelection in the Gaspe riding of Bonaventure, long considered a PQ bastion.

★ ★ ★

**M**onsieur made a public appearance in Montreal. His speech proved the old adage that victory has a thousand fathers and defeat is an orphan. Monsieur blamed the Tory defeat on the \$6 million Progressive Conservative campaign and he hinted that the outcome might have been different with him as party leader. It would have been different: they probably would not have gotten the miserable two seats they now have.

★ ★ ★

Papers and magazines fill page after page with articles about the ever baffling and apparently ever changing gender relationships. Men, so many articles agree, are now beginning to unravel the mysteries of the meatloaf while women are getting degrees in physics. I write this to introduce a baffling statement I overheard in an airport waiting room: "Man, I could really be close to a woman who would leave me alone." Go figure.

★ ★ ★

**N**úmero Uno is taking some credit for the economic

upturn. Several indicators show that the economy is slowly getting out of the doldrums. The increased economic activity so far has not been accompanied by more placements in the labor market. The federal infrastructure program might make a little dent in the high unemployment rate.

Bad news for the forest industry in B.C.: Britain's largest manufacturer of tissue products has cancelled all contracts for pulp from companies operating in the Clayoquot Sound region.

★ ★ ★

The country is invaded by Wal-Mart, a U.S. discounter. I hope they will pay their employees the required minimum wages.

Efforts to unionize McDonald's hamburger flippers in Orangeville, Ont., have failed. The vote against unionization showed how much teens like working for the company, said Roy Ellis, a McDonald's vice president. Ahum.

★ ★ ★

**T**he events of the week showed again that people never sin as murderously as when they do it with religious motives. Some zealot killed worshiping Muslims; his shots echoed with bloodshed across the ocean at the Brooklyn Bridge and throughout Israel.

★ ★ ★

Prince Charles gets no respect from some people: a burglar got into his apartment at St. James' Palace and made off with the Prince's cuff links and tie pins. Some B&E'er in good old England is walking

around all shined up with glitz and gold.

★ ★ ★

"Dear Ms. Lazer: In case you didn't know it already, you are dead. You died Aug. 30, 1990, and have no survivors," reads a letter sent recently by the city of Allentown, Penn., to Diane Lazer. The letter explained to Lazer — who died at age 44 when a gas explosion levelled her house — that it was closing her employment claim against Lehigh County Prison.

The human relations officer who wrote the letter said: "To be honest with you, I don't expect a reply."

★ ★ ★

**B**oris Yeltsin is in big trouble again with the very congress he had elected to replace the old one he abolished with canon fire. An alliance of former communists and extreme right-wing nationalists is spitting in his eye. The alliance found a loophole in Boris' constitution allowing them to use the one power Boris cannot veto — granting amnesty. So they set free a whole set of Yeltsin's enemies who had been locked up in various prisons.

★ ★ ★

The American CIA uncovered a mole in its midst. Russians are spying on the U.S.; Americans are spying on Russia; everybody is spying on everybody. Nothing new under the sun, said my favorite preacher.

★ ★ ★

## Christian Courier

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**R**emember the Israeli jet-liner which crashed on an Amsterdam city block in 1992? Faulty engine mountings caused the disaster.

★ ★ ★

Asia Watch, a U.S.-based human rights monitoring group, reports the plight of Chinese prisoners serving hard time for things such as printing a marriage manual or distributing lists of people arrested at demonstrations. Chinese political repression is increasing, the group says.

★ ★ ★

**B**ig news from the Democratic People's Republic of Korea: it now has its own bowling alley, a 40-

lane extravaganza in Pyongyang for the benefit of the followers of the "Great Leader," Kim Il Sung, and his 52-year-old son the "Dear Leader," Kim Jong Il.

★ ★ ★

The Church of England made it official: it will ordain women as priests. The measure, the most momentous and divisive change in the church since its break with Rome in 1534, was passed at the governing General Synod with a simple show of hands.

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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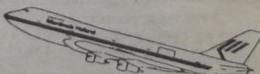
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## Editorial

# Morals and ethics: different rules for different games

Over the years I have discovered that Christians have a tendency to confuse morality and ethics. In fact, they tend to reduce a person's conduct to the question of morality, overlooking the important question of whether or not an ethical rule has been broken.

If a church member has done something wrong, the emphasis falls almost immediately and exclusively on the immorality of the act; and, if the observer is compassionate, on confession and repentance. If the person repents, that should be the end of the matter, some people argue. But should it be? What if the wrong done is also unethical? Does repentance take care of that, too?

Ethics and morals — what's the difference?

Well, there's a big difference. Morals have to do with good and evil. Ethics has to do with fairness. The moral code spells out rules for our spiritual relationship to God and neighbor. A code of ethics sets down the rules for social relationships. Of

course, not all morals and ethics are written down in codes. Some are unwritten but are equally valid.

To fornicate is immoral, but it need not be unethical. For a doctor to disclose a patient's confidences is unethical, but it need not be immoral, especially not if confidentiality hides a crime. More often than not an immoral act is also unethical and vice versa. For example, stealing is immoral because it violates the command to love God and neighbor. But it's also unethical because it disrupts the harmony of the social fabric and introduces inequity and unfairness.

## Free to hate

The secular state does not enter the area of morality, but it does enter the area of ethics. When a court tries a murderer it does so not because murder is an expression of hate and therefore immoral. Legally speaking, we are free to hate anybody as long as we don't harm the other person.

No, a court tries a murderer because another member of society has been wronged and the murderer has not played by the rules of the society he lives in. To put it rather crudely, murder is a crime because it's unfair to take away someone else's opportunity to live.

Morally speaking, however, hatred is always wrong, whether you kill someone with your eyes or with a knife.

If two consenting adults commit adultery a secular state does not become involved. That doesn't mean that adultery is not unethical, of course, because it's unfair to break one's marriage vows and to rob someone else of his or her partner. However, should an adult take unfair advantage of a minor the state will step in because the rules of fairness have now been broken to the extent that someone needs protection.

In both cases, that of adultery and of abuse, the church will want to address the morality issue if a member of the church is involved. But it must also address the ethical questions of fairness.

## Church also concerned about ethics

Suppose a pastor commits adultery with a consenting parishioner. Is this only a moral question? No. It's also an ethical question because the matter of fairness enters in.

The pastor has an unfair advantage being in a position of spiritual leadership and trust. He's been trained and ordained for the task of ministering to people. Often the parishioner is being given pastoral care at a time in her life when she's experiencing difficulties. This makes her very vulnerable and that too gives the pastor an unfair advantage. The pastor is the one who's primarily responsible for observing that the boundaries of good conduct are not crossed. Even if a woman should undress in front of him and throw herself at him, he's responsible for maintaining the ethical boundaries.

As far as the ethical question is concerned, then, the church council should focus only on the pastor's abuse of his office, not on the conduct or character of the parishioner. Yet, here's where Christians often become confused. They focus on

mutual responsibility and try to sort out the extent to which the parishioner is responsible. Also they focus on the need to repent and to be forgiven. All of these are primarily moral and spiritual concerns, however, not ethical ones.

## Two approaches

At the ethical level, the pastor is the one who has to answer for the unfairness of what happened. Apart from the fact that a pastor is in danger of being taken to court for his unprofessional conduct (it's a criminal offence to take advantage of someone in your care), he has to face the discipline of the church, repentant or not. The council has to declare that the minister has abused his office and they probably should at least temporarily depose him. Concern for the integrity of the church's offices and for the congregation's trust in the leadership must move the council to act courageously.

At the spiritual and moral level the approach will be quite different. Both pastor and parishioner should be encouraged to confess their sin and seek forgiveness and healing. This is where the words of Jesus, "Go and sin no more" should set the tone for how council deals with repentant sinners.

## There is more than ethics

As Christians we need to learn that not all actions can be reduced to moral questions. On the other hand, our society has to learn that not all actions can be reduced to ethical and legal questions.

Abortion, I heard a woman say over the radio, is not a moral issue. Although she did not say it, I think she meant to say that it was an ethical issue — a question of fairness. She argued that it is not fair to ask a woman to give birth to a child which she is not able to nurture and love.

That's an ethical question. But the ethic is badly slanted here. One may respond with another ethical question, "Is it fair to the unborn child to be sacrificed on the altar of the mother's freedom?"

Ultimately, however, the question must be decided on the spiritual plane of love for God and love for neighbor, and that makes abortion a moral issue.

BW

## Christian Courier

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## Unexpected power

Sometimes you don't realize how much power you can have as editor. I found this out by reading a report in *The Guardian*. The editor of a British tabloid was so fed up with a complaining reader that he told him he was banned from reading the paper. Ten minutes later the man's wife called back to ask if she was banned, too.

BW

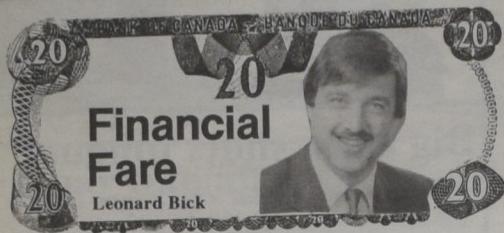
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## Finance/Letters

**Amazing grace does more than save 'wretches'**

I was kind of tickled to see the topic of common grace surface once again in print. Through the years we have shifted our attention to other, less strenuous topics.

Not everyone, however, will remember the common grace debates fondly. After all, they did figure prominently in two different schisms, one associated with the name of Schilder and the other

**Borrowing to invest**

At present, Canadians are entitled to earn \$100,000 of capital gains tax free. This fact, and the fact that unused RRSP contributions can be carried forward, leads to an interest strategy.

The strategy is best described by comparing two investors who are at the highest marginal tax rate (50 per cent).

Bill Jones will make RRSP contributions of \$6,000 per year over the next seven years. Bill believes he should be able to get an average of 15 per cent compounding annually over the seven years by investing in several well-managed equity mutual funds. Seven years of \$6,000 annual contributions growing at 15 per cent will result in \$76,360.

Peter VanPlanit is more creative. Instead of making RRSP contributions of \$6,000, he borrows \$75,000 from the bank and invests in the same mutual funds as his friend Bill. These are equity mutual funds which hold common shares of many businesses. Borrowing to invest in business is very commonplace. Peter decides that he does not want to buy his own business, but investing in the businesses of others should achieve the same result. He uses his investments as security for the loan. VanPlanit delays the effect of "cumulative net investment loss" rules by using mutual funds that are structured for capital growth and pay out almost no dividends.

VanPlanit estimates that the average cost of borrowing over the next seven years will be eight per cent. Since he is paying interest only, the average annual interest cost will be \$6,000.

**Very different outcomes**

In seven years (the year 2000), VanPlanit's \$75,000 will have grown to \$199,500 (assuming a 15 per cent compound growth rate). After he redeems the fund and pays back the loan, he has \$124,500 of capital gains. After the cumulative net investment loss rules are factored in, Peter would owe taxes of \$31,500 and would have used up \$30,375 of his capital gains exemption, leaving \$69,625 for future use (unless the rules change — with the new federal budget). This also assumes that the current "temporary" alternative minimum tax is not in effect by the year 2001.

At the same time, Peter takes his \$124,500 and uses \$94,500 as an RRSP contribution to catch up on the past seven years RRSP. Since he has enough income to be in the 50 per cent marginal tax bracket, this contribution will provide him with a \$47,350 tax savings. Because he owes \$31,500 in taxes as a result of cashing in his leveraged investment, his net tax refund would be \$15,850. If his income is not high enough to take advantage of this large RRSP contribution, he could spread it out over a few years to achieve the same tax benefit.

In summary, both Peter and Bill's \$6,000 annual outlays are tax deductible. Bill's \$6,000 outlays are tax deductible RRSP contributions and Peter VanPlanit's \$6,000 outlays are interest deductions resulting from an investment loan. Bill Jones would end up with \$76,360 in his RRSP. By taking on some extra risk, Peter VanPlanit would end up with \$124,500 in his RRSP, plus a refund cheque in his hands amounting to \$15,850.

As you can see, in assessing this strategy or any other, you must assume that taxation law will change along with many other changes. This is why constant planning is essential.

*Leonard Bick is a financial advisor based in Ancaster, Ont.*

with the name of Hoeksema. For aficionados of common grace debates, there are also the versions offered by Cornelius Van Til and A.A. van Ruler.

To my knowledge no other tradition besides the Reformed seems to feel much need for the concept. No doubt this is true because it makes the free, sovereign grace of God the beginning and end of all theological reflection.

By beginning with a radical fall, which renders human beings totally unable to do anything toward their own redemption, and by culminating in an all-embracing redemption that leaves no moment and no dimension of creation outside the transforming power of God's kingdom, Reformed theology seeks to uphold both the depth and the breadth of divine grace. Whereas many other traditions are willing to see such things as government, work and commerce, culture and science as products of some natural virtue in humanity, Reformed thought confesses that all good things have their source in God's unmerited goodness and love.

**Suggestive debates**

However, once one sets this sovereign, irresistible grace in motion, why doesn't it end up achieving its purpose? Why doesn't it end up saving everybody? If it doesn't end up actually saving people, maybe we shouldn't call it grace. If it doesn't actually bind us together in a common destiny, maybe it shouldn't be called common. So the debates begin — interesting and suggestive debates, often driven by the need for system and logic.

Such pressure isn't bad *per se*, unless we take it too seriously and the theological terms begin to bully and distort the sweeter language of Scripture.

It may be true, as Schilder and Hoeksema argue, that all the commitment and moral passion that unbelievers invest in the quest for better government and social institutions, in saving the environment, in reforming prisons, in educating

all our children, in producing music, art and literature — that all this energy for good is illusory and does not save them.

Yet, does this mean that we are to see all this simply and solely under the aspect of judgment, as so much fodder for damnation? The same thing may be said of the works of believers: from a certain perspective all our works are but "filthy rags." But to stop here is to freeze the film halfway through. There is much more to the story.

**All is grace**

To speak of "common grace" is simply to affirm that nothing good issues solely out of our own native powers or virtues. Wherever we see good, we thank God, and we take it as an expression of his grace.

At this point in time, in the middle of redemption history, a time that Scripture calls the time of God's favor and the day of salvation, that grace still calls out to every person with eyes to see and ears to hear.

When Kuyper spoke of common grace it was to stress that in everything around us the Holy Spirit is still at work to arouse a longing for the good things of God's now and coming Kingdom. Let's not quibble to save a concept of grace so pure that it pokes out our eyes and the eyes of the unsaved so that they can no longer acknowledge the mighty movement of grace that courses through all things, through nature and culture, extorting willy-nilly praise and glory to the Creator and Redeemer.

Any concept of grace that tempts us to keep it only for ourselves and to look on everyone else and their works as no more than objects and products of wrath does not do justice to Scripture.

Grace puts us in the same boat with all sinners. It does not put us high on a hill in the shade of our little theological tree awaiting the destruction of Nineveh.

**Harry der Nederlanden**  
St. Catharines, Ont.

**Homeschoolers pay plenty**

Thank you for encouraging your readers to think about the relationship between Christian schools and home schools ("Home School and school should not compete..." Jan. 21).

Van Egmond's letter (Feb. 11) mistakenly assumes that families such as ours wish to "take advantage of the school's services at a fraction of the cost... that other families contribute."

I think we would agree that the cost of educating our children is great for both parents who send their children to Christian schools and parents who homeschool. Many sacrifices are made in terms of finances, job opportunities, career advancements, personal goals, time and energy as they invest themselves in the education of their children.

In return for the support such as accessibility to standardized testing, opportunities for professional development, guidance in choosing curriculum, encouragement, and possible participation in gym classes, homeschoolers such as ourselves would be pleased to give where we can in terms of sharing curriculum, volunteering our time, and contributing financially. We're not looking for a good deal.

It remains my hope and prayer that one day Christian schools and Christian homeschoolers in Ontario may be able to work together in a spirit of co-operation and in an atmosphere of mutual support, each bringing strength to the other.

**Sandra Flim McRae**  
Whitby, Ont.

## Books/Meditation

# Victory over death

Arie Brouwer

## *Overcoming the Threat of Death*

*A journal of one Christian's encounter with cancer*

**Overcoming the Threat of Death: A Journal of One Christian's Encounter with Cancer**, by Arie Brouwer. Geneva: World Council of Churches (distributed in Canada by the United Church Publishing House), 1993. ISBN 2-8254-1125-6. Softcover, 105 pp., \$10.95. Reviewed by Robert VanderVennen.

Too often a person is struck with cancer and in spite of treatment becomes progressively weaker and dies. The agony of such a person's experiences is not just physical, but emotional and spiritual as well. How can you cope, how can you make sense of this?

Arie Brouwer faced this and wrote a journal, partly to com-

municate with his many friends and large extended family. He "cries out the pain and weakness and depression at the end of a hard day." But in addition to looking straight at the awfulness of the disease and what it did to him, he saw it through the eyes of faith. His experience may encourage us in our own struggles.

### Time to set things right

The "why" question is answered indirectly but powerfully. Brouwer used his time to ask and receive forgiveness from those he may have rubbed roughly, and people wrote to ask him to forgive them for what they saw as wrongs they committed against him. He had special time with his family and all he particularly loved.

Brouwer and his wife attended to their wills, and he wrote his own funeral service, which he wanted to be different from many he had experienced as a pastor. But he also writes two chapters about unfinished business in personal relationships and in his ecumenical vocation. His funeral took place in Sioux Center, Iowa, in October 1993.

Brouwer was a longtime executive in the Reformed Church in America, in the National Council of Churches and in the World Council of Churches. From his associates, friends and family he received more than 1,000 letters and cards during his illness. He expresses great appreciation even for cards which had few words.

### Dying slowly can be a blessing

It may be good for a person to die suddenly, says Brouwer, but it may be even better to die more slowly. The blessings he received in dying were unimaginable. Through the awfulness of death from cancer God can bring the greatest blessings of life.

We badly want to keep on living. "Faith healing" aims to give us longer life. But even more important than longer life is *overcoming* death. That's what this book is about. It is about the beauty and blessing of overcoming, with our hand in God's. This book may be a blessing to many people who struggle with the great questions about the end of life.

## Maranatha Homes Burlington, Ont.

This award-winning Senior Citizen Home is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation. Local bus service at the door. Monthly rent is geared to income. Maximum \$435.00 a month.

Information from:

Mrs. Henriette Hofsink, 109-3260 New St.  
Burlington, ON L7L 3L4 (905) 681-0311

## Friends of God

Wayne Brouwer



## Big ears, short tongue

"My dear brothers, take note of this: Everyone should be quick to listen, slow to speak..." (James 1:19).

There's a fascinating tale, written some years ago, about future times in which the world has become an extremely noisy place. In every building a constant hum of conversation buzzes. Surrounding it wafts the ever-present lull of electronic media: talking heads on television monitors, pinging signals and masking muzak. Outside, traffic sounds drone.

Enter John. He works at a radio station. His job is very simple, really. He edits taped programs, removing those annoying bits and pieces of silence that precede and follow and sometimes dot the "innards" of broadcast offerings with leprosy spots of "dead air." By the time John's finished with a tape, it shouts with decibels from one end to the other.

But John is a strange fellow. There on the floor of his noisy studio lie strands and snakes of deleted tape. It all seems such a waste! So, enterprising as he is, John begins to splice all those bits and pieces of silence together, producing, eventually, a reel containing 15 minutes of quiet nothing!

And somehow, listening to his growing stock of stillness, John begins to change. He grows annoyed at the constant bombardment of his senses. He becomes addicted to the moments when he can don headphones and pause in the muted nothingness of his lengthening tape of deletions. He starts to resent a chatterbox world in which all is talk and no one really listens.

### The painful pause

One night John needs to share his quiet revelation and he invites his girlfriend to his apartment. There he tells her to listen to something. He dims the lights, muffles the unquenchable television display and drapes the door and windows with thick pads of foam. Already his girlfriend is getting nervous. But he begs her patience and threads his tape to play.

"There!" he says, as the tape rolls. "Listen to that!"

"To what?" she cries. "I can't hear a thing!"

"I know," says John with quiet vigor. "Isn't it lovely?"

"Isn't what lovely, John? You're scaring me! It's too quiet in here! John, can't we please turn on the television?"

Fascinating scene, isn't it? Like something from a Hitchcock movie, or a Ray Bradbury future world. But in my experience, it's not as remote as it might seem. I've been in many homes and apartments and offices where the noise never dies. I've tried to carry on pastoral conversations over blaring televisions and radio riots. And I know the cacophony of sleepless city streets.

Some time ago I sat with friends, explaining to them the anguish of my soul.

As I spoke to my friends I found them annoyingly quick to interrupt and disconcertingly rapid in their replies. And I remembered times when I had offered others noise instead of silence, a tattling tongue rather than earnest ears.

"Please!" I said to my friends, at one point. "I understand the wisdom of your advice! But please let me talk for a while! Right now I need, more than anything else, someone who will listen!"

My friends were very gracious. They not only took my rebuff with kindness; they went on to offer me one of the greatest treasures of deep friendship: the sounds of silence!

Wayne Brouwer is a pastor at First Christian Reformed Church, Ont.



## Like the Lilies



Marian den Boer

## To soar like an eagle

"Our Christian school is celebrating its 40th anniversary this year," said the long-distance voice on the telephone one September evening. "We're wondering if you could be one of two former students to speak at a celebration in May?"

I was flattered. It felt good to be picked. Without thinking, I said yes to the voice on the telephone. Then shortly after hanging up, I realized I held a rather dim view of my elementary Christian school days.

I can remember my first day of Christian education. There I was, wearing my new glasses, a shy stranger enrolled for the final term of Grade 3 among all those kids who knew each other.

I can remember receiving the strap in the furnace room — twice: in Grade 4 for saying uncomplimentary things about my teacher, and in Grade 5 for supposedly mouthing bad words at the principal. I can remember looking forward to the summer holidays and longing for them to go on forever.

**Why had the anniversary committee chosen me? And, why, oh why, had I so impulsively said yes?**

I imagined the committee was planning a banquet involving a parade of speakers. Maybe as one of several speeches, mine wouldn't matter. I could always come up with something light and corny.

A few months later, sitting in my parents' living room back home, not particularly thinking of anniversary celebrations, I idly watched my dad rooting through a desk drawer. After several minutes of rummaging he pulled out a pink sheet.

"Here, I saved this for you," he said without explanation.

At the top of the sheet was a flying eagle beside Isaiah 40:31: "But those who hope in the Lord will renew their strength. They will soar on wings like eagles."

### Get ready to soar

I read below the eagle, "The first day of school this fall marked the beginning of the 40th year of operation for our Christian school. During those years..." I scanned down the page. My eyes fell on the name "Beekman." It kind of jumped out at me, being my maiden name and all. I read: "The main speaker will be Marian (Beekman) den Boer."

"Main speaker!"

I looked again, "May 7, 1994: Join us at the Christian Reformed Church for a praise and worship service."

"A praise and worship service!"

My husband, Marty, echoed my thoughts, "You can't be corny at a praise and worship service."

Later that afternoon, Marty was outside shovelling snow when who should drive by but an anniversary committee member. She stopped to chat. Marty asked, "Do you know what you are doing asking Marian to speak? She writes better than she speaks." (Marty knows me better than I do.)

Maybe it has something to do with my excellent Christian elementary school education, but now I'm actually looking forward to May 7. With my hope in the Lord, he will give me the strength to soar like an eagle. He had better, because I certainly can't do it on my own.

Marian den Boer is an associate with Write Impression, communications and public relations. She lives with her husband and five children in Hamilton, Ont.

## Famous French paintings to come to Toronto

*Paintings come via Philadelphia in a one-time tour*

TORONTO (AGO) — The Art Gallery of Ontario announced recently that *From Cezanne to Matisse: Great French Paintings from The Barnes Foundation* will be on view at the gallery from Saturday, Sept. 17 to Saturday, Dec. 31, 1994.

The exhibition will be open to the public Wednesday through Monday from 10 a.m. to 9 p.m., with Tuesdays reserved for school groups. (The exhibition hotline number is (416) 979-6600.) General tickets will go on sale on April 18, and will be sold on a timed, hourly basis. Prices are: \$15 for adults (and seniors); \$12 for students (with ID); and \$6 for children ages 5 to 11.

*From Cezanne to Matisse: Great French Paintings from*

*The Barnes Foundation* includes 80 Impressionist, Post-Impressionist and Modernist paintings. These masterpieces, which have never before been publicly seen outside the Barnes Foundation in Merion, Pennsylvania, were painted by some of the best known and most admired artists of all time, including: Renoir, Matisse, Cezanne, Toulouse-Lautrec, Picasso, van Gogh, Monet, Manet, Seurat, Rousseau, Modigliani and Braque.

### An exception

Toronto is the only Canadian venue for this extraordinary exhibition, which has been seen in Washington and Paris, is currently on view in Tokyo, and will also travel to Fort Worth and Philadelphia.

At the conclusion of this tour it will never travel again.

The Barnes Foundation was established in 1922 by Dr. Albert Coombs Barnes (1872-1951) to "promote the advancement of education and the appreciation of the fine arts." However, Barnes held strong views about the display of his collection and stipulated that no loans of any of the works could be made. After Barnes's death in 1951, his indenture prohibited the paintings from travelling, but a Pennsylvania court order suspended its terms to permit a one-time tour of the collection in order to raise much-needed funds for renovations and improvements to the foundation's building.

## Proceeds from *Mark's Gospel* benefits Habitat, other groups

STRATFORD, Ont. — Max McLean's one-man presentation of *Mark's Gospel* at the Stratford Festival Theatre last fall (see C C Sept. 10, 1993) not only blessed the more than 1,500 people in attendance, it also acted as a vehicle to support three non-profit organizations in the Stratford area. After all expenses were paid, the Stratford Area Youth Centre, Habitat For Humanity, and Stratford and Area Access to Independent Living each received \$1,800.

John Brown, director at the Stratford Area Youth Centre (better known as "The Bunker") extended his appreciation for the donation and commented that the money will be used to offset the operating costs at The Bunker, which is continuing to gain a positive reputation as a safe and friendly environment for youth.

### A big boost

Habitat for Humanity, an ecumenical Christian housing program which promotes affordable housing for the needy, dedicated its first Stratford home on Feb. 6, 1994, so the donation proved to be very timely. Florence Kehl, chairperson of the family selection committee, stated, "It was a big

boost for us. Since we still have a few outstanding material costs, we were able to help clear some of those away."

Stratford and Area Access for Independent Living (SAAIL) is the umbrella organization for Harbour House, a residence offering life skills training as well as housing for young males. Mary Anne Bates, administrator for

SAAIL, expressed her gratitude: "This donation reassured us that after almost three years of operation, the community is aware and supporting us. We have very much appreciated the local church community for their support." Harbour House receives no government funding, but relies on fundraising efforts within Perth County.

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Church, Marian Van Til, page editor

## Reformed pastor in South Africa receives Muslim death threat

GABORONE, Botswana (EP) — A radical Muslim leader in South Africa has threatened to have a Protestant assassinated if he does not publicly apologize for comments made in a sermon recorded 10 years ago. According to News Network International, this is the first reported incident of its kind in South Africa.

The threat was issued Dec. 27 against Rev. Greg Denysschen, a Reformed minister working near Durban in South Africa's Natal Province, by Islamic Dawah College

leader Rashi Suliman.

According to reports, Suliman was enraged by a cassette recording of a sermon Denysschen preached to a small group sometime in 1984 at his Jivanadi mission near Tongaat. His message focused on the theme that Christ is the only way to salvation, and that all other religions are idolatry. The sermon suggested that religions other than Judaism and Christianity were satanic in origin.

Denysschen said Suliman called and said a price had been put on the pastor's head.

"He said I either had to make a public apology, retracting everything I said, or they would come and get me," the pastor added. "I said to this man over the phone that if I had caused any offense to him personally, I am sorry, because if we are going to work amongst Muslims we want to reach them, not harden their hearts and offend them."

In an attempt to settle the

dispute, police arranged two meetings between the men. According to Denysschen, Suliman repeated the death threat in front of police.

Denysschen has refused to retract his message, but issued a conciliatory statement which was published in Durban's *Daily News*, stating: "Without changing my convictions, it is regretted that certain members of the Muslim faith have been

offended by information drawn from academic sources unacceptable to them."

Denysschen said on Jan. 17 that he had not received any further threats and did not fear for his safety. About 1.2 per cent of South Africa's estimated 40 million people are Muslims. Over 70 per cent say they are Christian.

## South African church leaves Reformed Council

GRAND RAPIDS, Mich. (REC) — The Reformed Churches (Gereformeerde Kerken) in South Africa (GKSA) ended their membership in the Reformed Ecumenical Council in January. The GKSA suspended its membership in 1988, but postponed a final decision until its synod this year. The GKSA was one of the three founding members of the REC in 1946.

The reason given for the termination of membership was the continued membership of the Gereformeerde Kerken in Nederland (GKN) in the REC. The GKSA reports suggested that the GKN, also a founding member of the REC, no longer shared the same fundamental beliefs. The GKSA also ex-

pressed its dissatisfaction with the REC's toleration of dual membership in both the REC and the World Council of Churches.

In other actions, the GKSA synod decided to close its seminary at Hammanskraal. The faculty and students will be moved to the Potchefstroom University faculty.

The GKSA synod did not accept a proposal to unify with two black daughter churches. It instead requested further conversations. The advisory committee of the synod remarked that deep-seated differences existed and that forcing union would have serious consequences for the churches. The proposal for unification called for the three national synods,

defined by race and language, to become one. The synod decided that such a union was not essential to the nature of the church. The deputies are to report to the following synod in three years.

The GKSA reported a stalemate in its relationship with the Christian Reformed Church in North America (CRC), the third founding member of the REC. The CRC had suspended bilateral relations with the GKSA, and GKSA delegates said they had made no progress in the discussions since 1991. The synod instructed its ecumenical delegates to seek new relationships with other churches.

## Religious leaders meet in Jerusalem to consider challenge of secular society

JERUSALEM, Israel (EP) — Catholic, Protestant and Jewish leaders met in Israel in early February to discuss a variety of issues, including the family, religious education, and genetic engineering. The four-day conference, titled, "Religious Liberty in Secular Society" was billed as the largest interfaith conference in Israel's history.

Israel's chief rabbinate urged people to stay away from the meeting, saying that each faith should seek its own answers to ethical dilemmas.

But despite the warning, dozens of rabbis were among the 450 participants from nearly 100 nations.

Conference participants included Cardinal Carlo Maria Martini who is frequently mentioned as a possible future pope, the Archbishop of Canterbury and head of the Anglican Church the Most Rev. George Carey, and former president of the World Council of Churches Lois Wilson.

The conference was sponsored by Bamot, an Israeli group which studies science

and society, and Tantur, the Vatican's ecumenical institute. A statement released by organizers said, "The conference has a unique historical dimension.... It goes without saying that never before has such a meeting taken place between Christian and Jewish religious leaders."

Genetic engineering was a major focus of the conference. Michael Hayden, a genetics professor at the University of British Columbia, said those in attendance at the conference were open to exploring new ideas and finding ways to address the questions raised by technological advance. Hayden urged religious leaders to develop guidelines for appropriate use of biotechnology.

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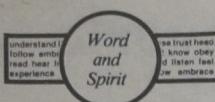
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SORRY, THE BUSINESS DIRECTORY WILL BE IN NEXT WEEK'S ISSUE



Andrew Kuyvenhoven

## The servant of the Lord

Who is the servant of the Lord in the poems of Isaiah? That's a good question for some Bible study during Lent.

The first servant song is Isaiah 42:1-9. Its opening lines are: "Here is my servant whom I uphold, my chosen one in whom I delight, I will put my Spirit on him and he will bring justice to the nations."

In the second song, 49:1-13, the servant is "Israel in whom I will display my splendor." And God gives this servant an expanded commission: "I will also make you a light for the Gentiles, that you may bring salvation to the ends of the earth."

In the third poem, 50:4-11, the servant is the ideal disciple. He carefully listens before he speaks. And the servant is fearlessly obedient. The servant looks like the prophet himself.

### Suffering servant

The fourth song, 52:13-53:12, is the tremendous poem about the suffering servant, the "Man of sorrows." God punishes this man, but not for his own sins. The servant brings peace to other people whose punishment he bears. "By his wounds we are healed." He carried these pains without defiance, "as a sheep before her shearers." He was "cut off from the land of the living." But his was not a fruitless death: "He will see his offspring and prolong his days."

Many have searched for the identity of the servant. One such man came from Africa to Jerusalem to have this question answered. He rode in a chauffeured vehicle, the cadillac of chariots, and was reading Isaiah 53. Who is the servant? "Is the prophet talking about himself or someone else?" Then Philip the evangelist "began with that very passage of Scripture and told him the good news about Jesus" (Acts 8:26-35).

The New Testament decides how the Old Testament Scriptures should be interpreted. That's one of the most important principles for Bible reading. And the New Testament repeatedly identifies Christ with the servant of the Lord.

An increasing number of Old Testament scholars and students find this approach biased, not learned and objective enough. Perhaps; but an interpretation of the old that does not need the New, has no place in the Christian church.

### Servant has many guises

Yet it's too simple to say the servant of the LORD in the songs of Isaiah is Jesus. Sometimes the "servant" represents Israel, sometimes the remnant of Israel, sometimes the prophet as a picture of Christ. And sometimes, as in Isaiah 53, a mysterious figure, a suffering Savior, who can only be fully recognized by us who live after the event of Golgotha.

The mission of Israel, the servant of Yahweh, was carried on by the faithful remnant of Israel. The calling of Israel was fulfilled by Jesus Christ, the true Servant (Acts 3:13,26). But just as the calling of the many (Israel) was fulfilled by the One (Jesus), so the task of the One (Jesus) is continued in the many (the church).

Thus, the original calling of God's servant Israel was: be a light for the Gentiles and bring salvation to the ends of the earth (Isaiah 49:6). This "light" fully dawns in Messiah Jesus (Luke 2:32). But Paul can also say that the church of the new covenant fulfills the calling of God's servant Israel (Acts 13:47).

*Andrew Kuyvenhoven is a retired Christian Reformed pastor who lives in Grand Rapids, Mich.*

## World Council considers admission of Roman Catholic Church

JOHANNESBURG, South Africa (EP) — At a meeting of the World Council of Churches central committee Jan. 21, committee members discussed admission of the Roman Catholic Church as a full member of the organization.

John Neill, a bishop of the (Anglican) Church of Ireland, told the committee that the WCC might need to make major changes "if we are serious about our relationship with the Roman Catholic Church" and if the church were ever to become a member.

Committee members heard criticism, mainly from members from developing countries, of the Roman Catholic Church's attitude toward other churches in those countries. Other members of the central committee expressed approval for improving relationships between the Roman Catholic Church and other churches.

"The first thing I would say is that the Roman Catholic Church takes its membership of our council very seriously," John Reardon told Ecumenical Press Service. Reardon, the general secretary of the Council of Churches for Great Britain and Ireland, was positive about the Catholic Church's membership on the council.

The Roman Catholic Church, with more than 850 million members, has never been a member of the WCC, although there is co-operation on many levels between the WCC and the Catholic Church.

**Look for our  
CALENDAR  
OF EVENTS  
on page 19**

## Durham Christian High School

invites applications for the position of

### PRINCIPAL

to assume responsibilities for the 1994/1995 school year. Send resume and statement of educational philosophy to:

Alison Packer  
Chair of Search Committee  
2839 Rellwood Dr., R.R. #8  
Newcastle, ON  
Phone: (905) 987-5371

## Hamilton District Christian High School

With deep appreciation to our supporting community, and to our Lord for an expanding enrolment, we are pleased to solicit applications for two full-time positions in English and one full-time position in Mathematics and Computer Sciences. Abilities in vocal music would be of great benefit to our extra-curricular program. Qualified candidates are encouraged to respond, in writing, to:

Mr. Jim Vanderkooy, Principal  
92 Glancaster Road, R.R. #1  
Ancaster, ON L9G 3K9  
before March 22, 1994 (FAX 905-648-3139)

## Bursary

The Board of the Canadian Federation of Christian Reformed Women invites young women (aged 16-25) who are members of the Christian Reformed Church in Canada, and who are planning to volunteer in CRC mission projects, to apply for a bursary of \$500 (or part thereof). Application forms can be obtained from the office of the

Canadian Federation of Christian Reformed Women  
P.O. Box 335, Grimsby, ON L3M 4H8

Submission should be received before April 1, 1994

## Farewell

The Christian Reformed Church, Frankford, Ont., wishes to extend God's richest blessings to Pastor Russell and Mrs. Jane Graff and family upon their move to Stony Plain, Alta. A farewell evening to celebrate their seven years of dedicated service in Frankford will be held March 18, 1994, at 7:30 p.m. at the Frankford CRC.

All are invited to join in this evening.

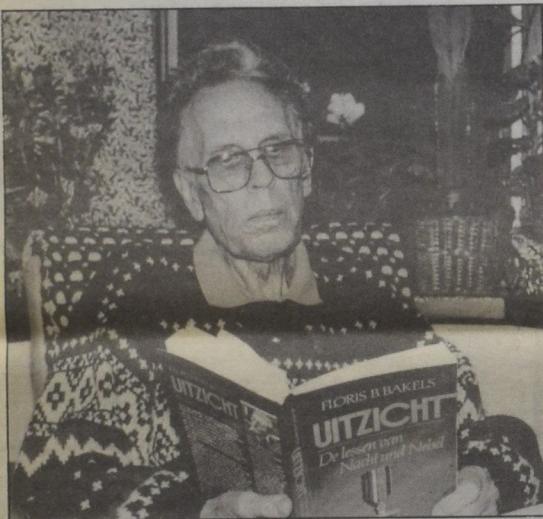
For further information call

John Scheerhoorn at (613) 398-0001.

## Feature

# Hovering between a fascinating old world and an indescribably better New Earth

**An interview with Ed Vanderkloet, former executive secretary of the Christian Labour Association of Canada**



Reading is one of Ed's favorite activities

PHOTOS: BERT WITVOET

## Bert Witvoet

Friday, Feb. 25, 1994. It was a chilly afternoon when I stepped into the familiar house on Clearbrooke Circle in Rexdale, Ont. Ed and Truus Vanderkloet have lived here since 1966 when Ed started working for the CLAC, having left Sarnia for good. When I arrived, Truus had just stepped out of the house to go shopping, and Ed called from his chair in the back-room alcove that I could come inside.

Ed was diagnosed with prostate cancer seven years ago. Although he's been very ill of late, he was feeling well enough for an interview.

"An interview about what?" Ed wanted to know.

"About what it is like to face death and to plan your own funeral," I had told him over the phone. "Would you mind if I came to talk about that?"

"Not at all. I have no hang-ups about that," was Ed's straightforward answer.

Truus had left a pot of tea and we soon settled into the interview.

**Bert:** You have lived with the knowledge that you are terminally ill for some time now, Ed. You must have given some thought to what it will be like

for you after you are gone.

**Ed:** I have done a lot of thinking about that. The thing that fascinates me is not so much what will heaven be like

— that too maybe — but what will eternity be like.

The word "eternity" is such a strange word. We read in the Bible that the Lord God is from everlasting to everlasting. These are immensely powerful words, and I have often thought about them. How can you possibly crawl into that so that you begin to understand it? We are finite people, and we can think only in terms of time.

**Bert:** So how do you fit yourself into that?

**Ed:** I more or less came to the conclusion that since time was created by God in the beginning, maybe time has an entirely different dimension. Maybe it will be an entirely different sort of thing in the new creation. I'm beginning to believe that more and more.

**Bert:** Do you find it hard to cope with the thought that you're going to leave this world?

**Ed:** I've always been fascinated by the things of this world. At times I accused myself of being like Demas, who left Paul because he had loved the present world. Well, I don't think I'm making that mistake. But I am very much interested in the present world. On the one hand I love culture, and on the other hand I detest it because it is awful in many ways. That's one of these paradoxes you can't understand.

**Bert:** What is it about culture you love?

**Ed:** I'm thinking for example of music. I'm a bit of a music nut. My question is not: Will Bach and Handel be in heaven? That's not my problem. My problem is will the works of Bach and Handel, of Faure, Rossini and Verdi, not to mention Copeland and Sibelius, be there? They are expressions of our culture that I love so much. The same applies to Shakespeare or anyone else in the field of literature. I love that stuff.

So then my question is, will that all be done away with? Will that all be destroyed and we start all over again? I can-

not really believe that.

I don't want to sound unduly pious because I'm not the type for that, but I've reached a point where I say, "Lord, I don't understand it. How could I possibly understand it? I'm going to leave it up to you." The only thing I know from Isaiah 60, and it's also in the New Testament, in Revelation, is that the Lord says that the new heaven and the new earth will be indescribably beautiful. It will be so much grander than what we have here. Well, for me that has to be good enough then.

Still, I would be sorry if I could not hear *Messiah* there.

**Bert:** As I listen to you get the impression that you're not so much preoccupied with the place you're going to as you are with what the place will hold.

**Ed:** You mean the physical place.

**Bert:** I mean, I don't see you trying to visualize a place.

**Ed:** No, that's true. Some say it's going to be the same earth we're on now. It probably is. Whether it's going to be the same geographical configuration, I'm not sure about that at all. I don't know.

**Bert:** Sometimes you get the impression from Scripture that everything will be destroyed.

**Ed:** Well, yeah, the Apostle Peter writes about that. Someone spoke about that in our church or at a CLAC meeting, I can't remember. He said it's totally wrong to say that all things will be pulverized in one big holocaust. It's going to be a purification or refining type of process, not a destructive one. I find that much more acceptable than the notion that all things will be destroyed.



**Bert:** Did the realization that you were dying come quickly, or is that a growing process?

**Ed:** It's been a growing process. I began to realize it seven years ago, when I was told that I had a malignant

tumor and that it was irreversible because it had already spread too much. But then I had at least five years that I could pretty well do my work without much pain. But then a year and a half ago, all of a sudden, it got a lot worse, and you have to come to grips with it again. Fortunately that stage more or less coincided with my retirement.

You do a lot of praying about it. I've often said to Truus, and she to me, "This past year has been one of the best years of my life." It really has. Truus and I do a lot of talking about it.

But then, for all of December and January I felt great; part of February too. And then, if you don't watch out, your readiness to die recedes into the background and you don't think about your illness as much. In a way — it sounds funny — it's almost a loss to experience that. It isn't, of course. We're always tossed between the kingdom of this world and the kingdom of the Lord. One day we'll see the two become one, but now it ain't so. You can't always live on a spiritual high.

**Bert:** Do you at this moment still take an active interest in the news?

**Ed:** I very much do, oh yeah. Last year, especially in the hospital, I couldn't care less what Bobby Rae and his crowd were doing, or what Ottawa was doing. I was so far removed from it. But then when you begin to feel better again, you look at the television news with renewed interest. I do a lot of reading too.

**Bert:** What do you read?

**Ed:** I have just read an outstanding book, *Nacht und Nebel*. It's about a Dutch lawyer, Floris Bakels. He describes his journey through the concentration camps. What this man went through is beyond description. His faith comes through in a marvellous way. I'm now starting a second book by him called *Uitzicht*.

**Bert:** I see you're reading

**Gordon Spykman's  
Reformational Theology.**

**Ed:** I'm working on it but the last three or four weeks I've been off it. I'm very impressed by it. Theology is not my first love, but this book is absolutely outstanding. It's tough going. I have to stand a bit on my toes to read it. [A look at the other books next to Ed's chair reveals one about Conrad Black (Ed thinks he's pretty shallow) and one about Mikhail Gorbachev].

**Bert: You're working on  
your memoirs, I understand.**

**Ed:** Yeah. I went all the way back to Day 1. I wrote about 16 chapters. They're very short chapters. Then after July, I was physically not up to it and got fed up with the whole project, until this year. About three or four weeks ago, I said to Truus, "Guess what, I feel pretty good and I feel like writing again." So I got behind the computer. I do it strictly for the kids. Just this month I have written 40 pages already about the time since immigration.

One of the biggest disadvantages of immigration is that our children and grandchildren have never known their grandparents and great-grandparents. Actually I know very little about my great-grandparents. So I thought, hey, if I write all this down, that gives them a sense of continuity.

**Bert: You're not really thinking of publishing any of it?**

**Ed:** No, no, no. Absolutely not. I don't want this published. It's heavily anecdotal because it has to be readable.

Some guys at the CLAC think

it is. I'm a bit concerned sometimes about my wife. The kids will look after themselves. Of course, Truus will too. She'll be OK. But I know she'll miss me, that is, assuming that I die first. You never know.

And for the rest ... well, when I think about our lives — the Lord has so miraculously blessed us.

I had a bit of an argument with a member of our congregation some time ago. He wailed a bit about "Why does the Lord let this happen to you?" And I said, "You shouldn't say that. You have no right to say that and I *certainly* have no right to say that. There are 40,000 children in the world dying every day because they don't have enough to eat. And look at what the Lord has given me."

In many ways I've had a beautiful life: a relatively carefree youth; a wife that is a prize from the lottery; seven beautiful kids — they all love the Lord; we have four grandchildren; we have children-in-law — they're great kids. For the last 27 years of my life I've had work that was great and colleagues that I think are fantastic.... What am I complaining about?

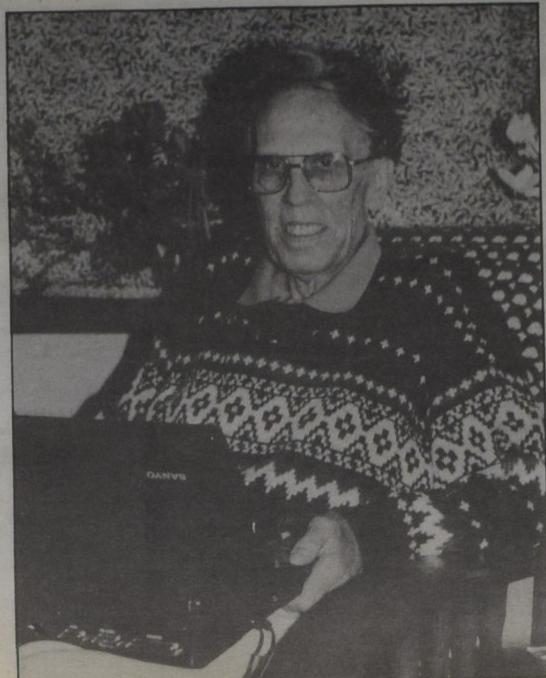
I can see myself coming to the Lord's throne and asking why this is happening to me, and the angels whispering to each other, "Here comes Vanderkloet whining again." To come with this question to the Lord would be a crying shame. If the Lord wants to take me away now or pretty soon, I would be the last to say to him, "Why did you let this happen to me?"

Since God has looked after

that well all our lives (we've been married for 42 years now) should I now begin to worry about what will happen to my wife, my children and grandchildren?

Of course, I have my lousy days. I'm not always living on cloud nine, but I have not experienced being in the dumps.

**Bert: I heard you say that when you got really sick you were, fortunately, near retirement. Some people might use that as a reason for complain-**



Ed writing his memoirs with a lap-top computer

*ing and say, "Here I have worked hard all these years and now I was looking forward to retirement..."*

**Ed:** I know, I know. I would like that too. But when people say that, there is also a little bit of "I've worked all these years, and that was bad, and now when I'm going to take it easy the Lord takes me away." I can't quite see it that way. Sure, I would have loved to do some travelling and writing. I wanted to do some volunteer work for the hospital. Well, that's not to be; someone else will have to do that.

One thing I wouldn't want to do is work for the CLAC. Not because it is the CLAC, but I don't want to be the wise old man, the great white father of the CLAC. I have no desire to wield any influence there.

**Bert: But you loved the work.**

**Ed:** Oh sure. Well, there were times I was fed up. I've had my frustrations. Be careful not to paint too rosy a picture.

**Bert: I've heard about some meetings.**

**Ed:** Yeah. We've had some funny times and not so funny times. But I loved my work. Some people say, "You've given so much to the CLAC." Well, quite frankly, it's the other way around. The CLAC has given so much to me, it's

one of the most beautiful Genevan tunes there is, but unfortunately it's not in our hymnbook. So I took that from the Canadian Reformed psalter. [Ed shows me his draft.]

**Bert: So, the prelude is Bach's "Sheep may safely graze."**

**Ed:** I love the tune, but, irony of ironies, it's one of Bach's secular cantatas. But I love the tune, so I said, "I'll take it anyway." The rest is pretty simple. I wanted certain hymns: "We Praise You, O God" is an old Dutch song by Valerius.

**Bert: Then at the end you have chosen part of "Zadok the Priest" by Handel.**

**Ed:** That's the recession. There's something triumphant about it that I like. My daughter managed to get the music for that from the King's College library. Twenty-eight pages she sent me. It's one of Handel's Coronation Anthems, 1728.

**Bert: And the sermon text is "I am the resurrection." Did you choose that too?**

**Ed:** Yeah. What so often happens is that the minister has to do everything at the last minute, and it's rush, rush, rush. John Tenyenhuis [Ed's pastor] really appreciates this.

**Bert: What is it you want to bring out in the service?**

**Ed:** Certainly the theme of Psalm 32, which says, "Blessed is he whose sins have been forgiven." I find that very moving. It's the theme of the whole Bible. No matter how great a sinner you are, you don't have to worry about these things anymore. I find that tremendous.

For many years what I have found very moving is the parable of the prodigal son. The kid who has blown it all comes back finally with empty hands. He's afraid that he may be kicked out the door. But it says, "The father saw him from afar." He stands in the door with his hands over his eyes. I find that such a tremendous picture. No matter how sinful you are, the Father will welcome you back with open arms.

Beyond that, I wanted some of the beauty of the hymns of the church in there. There are some very nice modern hymns, but I don't always care too much for them. I prefer a little more of the traditional ones.

**Bert: Is there anything else you want to say, Ed?**

**Ed:** "What more can I say than to you I have said?"

**"I can see myself coming to the Lord's throne and asking why this is happening to me, and the angels whispering to each other, 'Here comes Vanderkloet whining again.'"**

that when I come to the CLAC period, I will write a history of the CLAC. I told them already, "Don't expect that."

**Bert: You must be thinking to yourself sometimes, "I'm leaving Truus behind, I'm leaving the children behind, I'm leaving the grandchildren behind." What is that like?**

**Ed:** Well, I'm a bit philosophical about that. All of us have to face that reality sooner or later. That's the way

# Considered thoughtfulness: Planning for your funeral

## Art White

Funerals are a trial. They could be an important part of the grief work done by those who mourn, but far too often they are trying or just plain trite. Neither is right. Neither is necessary.

Planned funerals can be a thoughtful and loving last gift to allay and enliven the first day of the rest of life without you. Consider this:

\* Some sort of service is practically unavoidable. You may as well have a say in what it looks like.

\* The mixed feelings of shock and grief following death make it a poor time for loved ones to plan a meaningful funeral.

\* For a variety of reasons, clergy often do not even know the persons whose memorials they conduct.

\* Clergy are as inept as any in choosing the "right" words to assuage and comfort. Pre-funeral consultations will help your pastor know what to say.

## Things you want to happen

You need not be good with words or know church proprieties to plan your own funeral. Your pastor will help you with such details. You al-

ready know what you don't want happening at your funeral, I'm sure. Think now of elements you might wish to include.

I want *singing*. I want *sharing*. I want *celebration*. I want *reverence*. These things mean the most to me in worship and in my common life with other Christians. This is the "life stamp" I wish others to find within a service to my memory.

I want *singing* at my funeral (two robust hymns, each with a nice tenor line). In one funeral I conducted, the organist played just the bass line when introducing the hymns, a moving tribute to his friend who had anchored the choir's bass section for 20 years. In seminary, we sang Handel's "Hallelujah" chorus at Dr. Hulda Niebuhr's funeral. It was powerful and inspirational.

I want *sharing*. At the funeral of a long-standing member I asked the congregation, "How did you know this man?" There was silence at first, but then, one by one, persons volunteered to share something of who Mel had been to them: people with whom he served on the church board; his former Sunday school students; people he had coached in softball or worked with on the school board; his brother, a nephew,

neighbors.

I want *celebration*. A retired banker, still a large, strong man as an octogenarian, asked me to hug everyone who came to his funeral, and I did. "No long faces on my account," he told me, and there weren't any. There were hugs all around, thanks to this old widower who had survived all his kin. We were his "family," he told many of us. His funeral was a celebration of the familyhood we shared.

So is it for me. I have been so privileged in my associations with the faithful. Let those who mourn my death celebrate and give thanks to God for the good fortune in which we have shared so generously.

I want *reverence*. I have no worries about irreverence or inappropriate behavior at my funeral. Well planned sanctuary-centred memorials will not be disrespectful or "get out of hand." They may seem too personal, extemporaneous or untraditional to some, but concern for orthodoxy wanes in a service which truly offers catharsis, solace and hope.

## Being appropriate

*Appropriateness* is the key. It is not appropriate to expect congregants at my funeral to

His funeral was a celebration of the familyhood we shared.



PHOTO: BEYOND SORROW

sing the "Hallelujah" chorus (as was the case at Professor Niebuhr's memorial). I once asked a gifted alto in our choir to hum "Blessed Assurance" at the service of an elderly woman whose daughter said, "It was mom's favorite hymn." That hymn tune brought us to tears. It was a holy moment, an appropriate, blessed assurance.

Clergy can advise you on proprieties and suggest alternative ways to be personal within the context of congregational practice. Together you and your pastor can custom-write a service which is truly of the church yet imbued with something of yourself: a favorite hymn or Bible passage; a thoughtful, personal word of greeting or assurance; a way of witnessing to your faith (prepared in advance, of course).

A widow I had never met thanked me for reading Scripture portions from modern translations at her husband's funeral. "He couldn't stand all that 'old talk,'" she said. Of course, her comments might have been just the opposite if "old talk" had been his preference.

## Memento

As part of the "grief work" preceding her mother's long struggle with an irreversible cancer, a thoughtful daughter made distribution copies of a vibrant portrait of her mother, the backside of which contained a profile of her bountiful life achievements and a personal expression from the family for the kindnesses which the

holders of this memento had shown their mother.

In another service, the elder son paid meaningful tribute to his mother by reading a special "I love you, Mom" letter, written by his kid brother when he was overseas in a war which months later took his life.

This letter, the photo memento, to, even the effect of reading from a modern translation — such seemingly small things — are those to which I refer when I encourage you to help your pastor plan a meaningful memorial which offers thanks and praise for the loved one's life, for the faith we share, for your life, for other lives which go on.

You may appreciate a traditional service taken "straight from the book," because this rite has been a comfort to you over the years. By all means your funeral should come from the treasury of your church's order of service. Knowing this will help your pastor.

On the other hand, such rituals (or lack of rituals) may not say enough to you, or say too much, or say it in words you wouldn't choose, which is the reason for encouragement to seek your pastor's advice about alternatives which will reflect your considered thoughtfulness for those you leave behind.

It's not much, when you think about it, but it is a small something we can do for those we love, a something which often means the most.

Art White is a retired pastor living in Clementsvalley, N.S.

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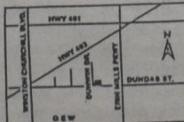
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# Four hundred came to his funeral

## Anne Hutton

When someone close to you dies, you are so overwhelmed by emotion that it becomes difficult to make decisions. Yet, in our harshly commercial culture, we are forced to decide — within hours of the actual death — on a funeral home, funeral procedures, grave plots. We are ushered into a showroom full of coffins bearing price tags and asked to choose the one we like. "Merchants of death," as funeral home directors have been labelled, offer a wide range of services from which we must select.

This was the scenario that faced me in the fall of 1991 when my husband died. In a way, my children and I were fortunate. We had known for a long time that he would die. When a man has a number of serious ailments including degenerative heart disease, you'd be a fool not to think about funerals and how they might be conducted. And so we had discussed it, my sons and I; even, on one occasion, with my husband.

In retrospect, the most amazing thing about Bill's death is that we were so poorly prepared for it. After living for years with the shadow of death hovering around us, we no longer believed it would actually happen. Therefore, we were perhaps more shocked, more upset, more devastated. Having planned mentally for the rituals of a funeral for so long, we had difficulty grasping the emotionally devastating details when the time came.

## Inescapable

But regardless of the situation, death remains the most major crisis that any of us face. The trauma of burying a spouse or parent is overwhelming, yet we must act as responsible and mature adults. We can't just dissolve in tears, hiding in a dark room until it's over. Although some support may be forthcoming from relatives, the final decisions to be made rest with us. There are no excuses, no procrastinations, no delays to be made.

So how do we make decisions about funerals? On what basis do we choose a casket? More specifically, how much money does a Christian spend on burying a loved one? What are the ethics of buying a \$5,000 coffin and plant-

ing it six feet under to rot over time?

These questions have been asked by a good many people, some of them far more qualified to deal with the philosophical basis of our funeral practices. I can only speak from my own perspectives as one adult who had to make the decisions mentioned above. In the past two years I've often reviewed those decisions, questioning whether they were the right ones. But on balance, I'm not sure now that I could have made choices much different from those of 1991. Every single aspect of dealing with a funeral includes strong emotions along with the more practical considerations.

## A lot to consider

Let's examine some of the factors in detail, since they are details that must be attended to when someone dies. I'll list them in no particular order.

### \* Choice of funeral home.

We had only two choices in town. I chose the one we had used when my parents-in-law died. There has been much publicity in recent years about funeral home practices, including a lawsuit against an unscrupulous Halifax firm. It would be useful for all adults to have some understanding of their local choices. What is the reputation of the company? Ask someone who has recently dealt with a particular funeral home whether they were satisfied with that choice.

### \* Support persons.

Anyone who thinks they can handle this thing alone is delusional. My brother-in-law helped deal with the funeral home. My sisters flew in from Ontario to help deal with an endless stream of visitors. My adult children and a few select friends provided much-needed hugs. The minister of our home church arranged an alternate location for the funeral because our church was under construction. A neighborhood minister came to pray with us and listen to us even as our moods ranged from insane giddiness to bleak despair. Neighbors overwhelmed us with food. This is a time when it's good to receive help.

### \* Choice of coffin, with its accompanying price tag.

This is one of the hardest decisions to make. Is the size of your wallet or the amount of

life insurance available the only criteria here? I've come to understand that the price of a funeral is the point at which our most complex human emotions surface. Do we choose an expensive casket to honor the dead? To impress the neighbors? To show how much we loved him or her? To atone for

*A neighborhood minister came to pray with us as our moods ranged from insane giddiness to bleak despair.*



PHOTO: ALMA BARKMAN

*The grass withers, the flower fades, but the word of God stands forever. (Isaiah 40:8)*

past guilt? To make an environmental statement? To express in one final burst of generosity how much he or she meant to us all?

### \* Services wanted from the funeral home.

When it's only a few hours since you spoke with the living, breathing person, these discussions are burdensome. Embalming is the generally accepted practice, although it may not be legally required. We specified that no makeup be used. The body will usually need to be moved from location of death to funeral home to place of memorial service to cemetery. We required only a hearse to move the body, and requested near-invisibility of the funeral home attendants. I don't know if this applies to other funeral homes, but we found that the price of a coffin includes all services commonly supplied by the funeral home.

**We can't just dissolve in tears, hiding in a dark room until it's over.**

They were unwilling to provide an itemized list with a breakdown for coffin, use of hearse, chapel, ushers, or visiting rooms, etc.

### \* Choice of cemetery and plot.

Bill had expressed a desire to be buried on his own farm. Although technically allowed in Nova Scotia, it was quickly made clear that the practice would be made difficult or impossible through finicky regulations. Two plots were available at the cemetery where his parents lie buried. In urban settings, there may be more options.

### \* Memorial service, ministers, other support staff.

Is it necessary to wait three or four days so relatives can arrive? This will affect the day chosen for the funeral. We naturally used the minister of our own church, even though

*Continued on page 14...*

## Comment

# Four hundred came...

*...continued from p. 13*

he'd not had much time to know Bill. We also asked the neighborhood minister to assist. He represented the rural community to which we so much belong. We prepared the written program on our home computer and photocopied it at the parsonage; funeral homes can supply this service if necessary. I asked my sons and two of their close friends to serve as pallbearers. (It's becoming acceptable to use females as pallbearers, as we saw here recently.) We used church ushers instead of funeral home staff.

#### \* Dealing with friends, neighbors and relatives.

In most cases, the family elects to use the funeral home as the place where friends express condolences. We chose to bring Bill's body home instead. For two days a steady stream of people came. My sisters welcomed them, supplying food and gallons of coffee and tea. That left us free to simply talk to people. Two neighbors agreed to supply food for after the funeral, when people again got here at our house; these neighbors refused payment except for the cost of the food. Where that kind of help is not forthcoming, church or community groups can usually cater a simple meal.

#### \* Open or closed coffin.

It has become customary to walk into a funeral home and look at the body displayed in an open coffin. This may have some therapeutic value: yes, he really is dead. We chose to leave the coffin mostly closed here at home. For those who asked, we opened it. Two small neighbor boys were among those who wanted to see Bill once more. An important point to remember is that there are few regulations about funerals: the family's choices prevail. The church order of the Christian Reformed Church stipulates that funerals are a family matter and should be treated as such. In other words, it's what you want.

#### Complex emotions

Looking back on a funeral leaves us with complex and often competing emotions. I know that the decisions I made were based on imperfect (human) motivations. I wanted

my decisions to influence the way in which Bill was remembered. It's human nature to respect a show of affluence. We all prefer wealth to poverty, beauty to ugliness. What better way to buy respect for the dead than to spend money for a solid oak coffin?

I'm sure similar emotions surfaced in those who came to honor their dead neighbor, friend or acquaintance. During the decade that Bill was largely unable to work, most friends stopped coming. People get tired of illness. Invalids are not always the most exciting people with whom to have conversations; their scope of interest narrows. Mention of pain and frustration forces visitors to deal with their own mortality.

Yet when he died, people from all over the county remembered how much they had always liked Bill; what a sociable fellow he was; how he presented a cheerful face even as his body deteriorated. I'm aware that feelings of guilt motivated some. They should have visited more while he was alive, but other obligations interfered with good intentions. And so, for whatever reason, they came from miles around, filling the many pews of the large church we borrowed.

#### Choices reflect values

There were the entirely honest emotions and the genuine sorrow and regrets, which dictated so much of what we chose to do. We did not want to hide death behind walls of flowers and artificial turf on the grave. We kept commercial interests largely at bay while using our own resources. We remained open to friends and relatives at all hours within the real world of our own home. We offered our own insights and efforts in choosing the hymns and sermon theme, and in sons carrying their father to his grave. We maintained an informal hospitality that reflected our normal way of interaction with others.

The main events in human life are birth, marriage and death. How we deal with them is an indication of the choices we make about life, about the people around us, about our relationship to the Creator. Funerals are a time to testify about what matters to us.



## Peter and Marja are



#### Dear P&M:

*I have felt a need to write you this letter but always thought I was being silly. I have been a Christian my whole life but never quite have joy. I find it so hard to really believe that Jesus came to die for me. Other people, the church, yes. But for me? I think it's due to the fact that I grew up with a very strict father. You either believed his way or you were on the wrong track — if not on your way to hell. I so much need to feel this joy and peace in my heart. I have prayed about it but there seems to be a barrier between me and God. I'm just not getting through. I'm finding it harder and harder to cope with my guilt feelings. Can you help me?*

#### Dear Longing for Joy:

A faith that has been imposed on us is a completely different experience than a faith that we have owned for ourselves. When beliefs are imposed by subtle or explicit threats of hell there will be very little room for joy. After all, relationships involving threats can only produce anger and fear. Somehow you have to find a way to make an emotional break with your father's apparent force-feeding so that you can eat willingly from the Lord's banquet. As hard as it may be and as guilty as it may make you feel, you need to experience the meaning of the old spiritual which says, "Not my father, not my mother, but it's me, Oh Lord!"

Your dad certainly seems to have had an impact on your sense of self worth. You see Jesus as coming for everyone else but you. Why? Are your sins so great that Jesus' blood can wash everyone else's away but not yours? Theologically, you know the answers to these rhetorical questions. But you won't feel the joy of those answers until you learn a healthier way of dealing with your dad's judgments. This may require some professional help from a Christian counsellor who understands that relationships with parents can affect the way we relate to God.

Don't let unrealistic impressions of other Christians make you more spiritually depressed. If you define joy as happiness or exuberance, we can assure you that these feelings come and go in every Christian's life. Most of us never "quite have joy." All of us go through all these emotions that you find expressed in the Psalms.

The choices I made two years ago largely stand up to the scrutiny of hindsight, despite some misgivings over the price tag. Many of the mixed emotions experienced

it concerns us that you may have a false impression of other Christians. Speaking for ourselves, it is true that we are generally optimistic and fairly resilient. And yet it is also true that we go through periods of discouragement. So please don't conclude that true Christians are always bubbly and always have it "together."

What is joy, then? You've probably heard the definition that our children learn in Sunday school. Joy is Jesus, Others and You, in that order. Interestingly, the summary of the law teaches the very same sequence. Love the Lord, love your neighbor and love yourself. Peace and joy are byproducts of a life of love that reflects these priorities.

Keep praying even though you feel that God doesn't seem to listen. Scream if you must. Lament, if that's what you need to do. And if you can't do this right now, talk to others and ask them to pray on your behalf. God does hear and he has promised to give his Spirit to anyone who asks, seeks and knocks in Jesus' name.

Since your relationship with your father continues to have such a negative effect on your spirituality, focus your prayers on healing in this area. Make your requests specific and ask the Lord to give you the courage to deal with your dad and with yourself. Ask the Lord for courage to confront, or to forgive, or to move on, or to let go, or whatever it is that you need to do about this. But deal with the barrier which suffocates your joy.

We want to leave you with one thought. You are worth dying for and once you know that too, you will find the peace and joy that you crave, whether or not your relationship with your dad improves. Read Romans 5:1-5 and 8:1 and do some reflecting on what these passages have to say about peace and joy, and how they address our guilt and fear. Then accept these passages as God's Word to you.

**Write to: P&M  
c/o Christian Courier  
4-261 Martindale Road  
St. Catharines, ON L2W 1A1**

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidke, Tom Zeyl, Irene Bom, Marian Van Til and Bert Witvoet.*

then and now can be summed up in this statement: 400 people came to his funeral. There's some all-too-human pride in thinking that this represents our status in society. But

there's also comfort in thinking that so many cared.

*Anne Hutton is a farmer and journalist who lives in Kemptville, N.S.*

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**Classifieds**

**Classifieds**

<b>Obituaries</b>	<b>Teachers</b>	<b>Teachers</b>	<b>Teachers</b>	<b>Teachers</b>
<p>Wirdum, the Neth. Barrie, Ont. Jan. 19, 1910 Feb. 27, 1994 Psalm 23.</p> <p>On Feb. 27, 1994, the Lord took unto Himself into His eternal rest my Wife, our Mother, Oma and Great-Oma</p> <p><b>JESSIE VAN GENNIP (nee SCHILTHUIS)</b> in her 85th year, at Royal Victoria Hospital, Barrie, Ont. Loved wife of Everhardus Van Gennip. Mother of: Catharina J. Weistra &amp; Bill (deceased 1977) — Barrie, Ont. Paul Van Gennip — Barrie, Ont. Jessie &amp; John Bouis — Minesing, Ont. Garry &amp; Mary Van Gennip — Minesing, Ont. Oma to eight grandchildren and Great-Oma to 12 great-grandchildren. One sister in the Netherlands, Jantje Schreuder.</p> <p>The funeral service was held on March 1, 1994, at the First Chr. Ref. Church, Barrie, Ont., the Rev. Gerard Bouma officiating.</p> <p>Correspondence address: Cathy Weistra, 73 Shanty Bay Rd., Barrie ON L4M 1C9</p>	<p><b>FRUITLAND, Ont.: John Knox Memorial Chr. School</b> has definite openings at the primary and junior grade levels for the 1994/95 school year. Interested persons should call or write the school for application forms.</p> <p><b>John Knox Memorial Chr. School</b> c/o Mr. Julius De Jager, Principal 795 Highway #8 Fruitland, ON L0E 5J3</p>	<p><b>NEWMARKET, Ont.: Holland Marsh District Chr. School</b> anticipates an opening at both primary and junior grade levels. Please send a letter of application and resume to:</p> <p><b>Mrs. Corrie Bootsma, Principal</b> R.R. #2 Newmarket, ON L3Y 4V9 Phone: (905) 775-3701</p>		
<p><b>GEORGETOWN, Ont.: Georgetown District Chr. School</b> has a definite opening for a 50% resource position. Due to growth we also have a possible opening for a 60% Junior position. Qualifications in phys.ed. would be an asset. Please send application to:</p> <p><b>Mrs. Treena Sybersma, Principal</b> R.R. 1 Georgetown, ON L7G 4S4 Phone: (905) 877-4221</p>		<p><b>OKANAGAN NORTH, B.C.: The Vernon Chr. School</b> is an inter-denominational school providing education to 175 students in Kindergarten to Grade 8. Due to anticipated growth and possible staff turnover, there are possible teaching positions opening for primary and intermediate grades. Please direct any inquiries to:</p> <p><b>Elco Vandergrift, Principal</b> R.R.#3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345</p>		
<p><b>LONDON, Ont.: London District Chr. Secondary School</b> requires a French teacher for the 94/95 school year. Special education training would be an asset. Send letter of application and resume to:</p> <p><b>Mr. H. Kooy, Principal</b> 24 Braeside Ave. London, ON NSW 1V3 Phone: (519) 455-4360</p>		<p><b>OTTAWA, Ont.: Ottawa Chr. School</b> through restructuring and expected vacancies is interested in three part-time teachers for 1994-95:</p> <p>French - 70% Resource - 55% Grade 5 - 55% Send resume to: <b>Wm. A. Van Dyke, Principal</b> Ottawa Chr. School 2191 Benjamin Avenue Ottawa, ON K2A 1P6 or fax to (613) 722-5836</p>		
<p><b>BROCKVILLE, Ont.: The Brockville Community Chr. School</b> has openings for the position of teaching-principal and Grade 1-3 teacher beginning August 1994. Please forward your resume or request for further information to:</p> <p><b>G. De Schiffart</b> Box 238, Maitland, ON K0E 1P0 Phone: (613) 348-3380</p>	<p><b>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School</b> is presently accepting applications for an assistant principal position. This position includes up to 50% administration time out of class to help coordinate the intermediate grades as we move towards a Middle School/High School. Haney-Pitt Meadows Chr. School is located in the community of Maple Ridge, 40 min. east of Vancouver. Please send resumes to:</p> <p>c/o Rod Berg, Principal 12140-203 Street Maple Ridge, BC V2X 4V5</p>	<p><b>PRINCE GEORGE, B.C.: The Association for Christian Education of Prince George</b> invites applications for a teaching position in Primary (Grade K-3) preferably with a French and/or P.E. specialty and in Junior/Secondary (Grade 8-10) a generalist position with emphasis on English and fine arts. Please send resumes, including a Christian Education Philosophy statement to:</p> <p>Cedars Chr. School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729</p>		
<p><b>BURLINGTON, Ont.: Burlington Parental Chr. School Society (Trinity Chr. School)</b> invites applications for a 50% teaching position in the junior division for the 1994-95 school year. Please direct all resumes and calls to:</p> <p><b>Trinity Chr. School</b> c/o Mr. A. Straatsma, Principal 650 Walkers Line Burlington, ON L7N 2E7 (905) 634-3052</p>	<p><b>NANAIMO, B.C.: Nanaimo Chr. School</b> on Vancouver Island, B.C., is seeking a Principal for 250+ students, Grades K-10. Our school is growing and looking toward adding Grades 11 and 12. A member of SCSBC and CSI, the school is governed by 10 board members elected by the society. Administrative experience is essential. Appropriate compensation and benefit package available. Responsibilities include educational leadership, administration, student and community relations.</p> <p>Resumes and references by <b>March 31, 1994</b>:</p> <p><b>Nanaimo Chr. School</b> 198 Holland Road Nanaimo, BC V9R 5K3 Phone or fax: (604) 754-4512</p>	<p><b>SARNIA, Ont.: Lambton Chr. High School</b> solicits inquiries relating to a possible position in French for the 1994-95 school year. Please address your inquiry and resume to:</p> <p><b>W. Drost, Principal</b> LCHS 295 Essex St. Sarnia, ON N7T 4S3 Phone: (519) 337-9122</p>		
		<p><b>More Teachers on page 17...</b></p>		



**Port Alberni Christian School**

Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." Mark 10:14-15.

invites applications for the position of

**PRINCIPAL**  
commencing August 1994

to assume a challenging job requiring an experienced, dynamic, faith-filled individual. Applicants must be able to qualify for B.C. certification.

This will be a teaching/administrative position for a new interdenominational Christian school in the beautiful Alberni Valley on Vancouver Island.

Please apply in writing with resumes and references to:

**Mrs. R. Vandenberg**  
c/o Port Alberni Christian School  
2875 Carmichael Crescent  
Port Alberni, BC V9Y 7V5  
Phone: (604) 723-1791



**Abbotsford Christian School**

Join a dynamic, rapidly expanding, interdenominational Christian school system of over 1,200 students, K-12, that operates from three separate campuses.

Applications are invited from teachers certifiable in B.C. for the following positions for **September 1994**.

**ELEMENTARY:**

- Clayburn Hills Campus (K-7/430 students)
- Heritage Campus (K-7/415 students)
- Kindergarten (half-time)
- Primary (1, 2 or 3)
- Intermediate (4 or 5)
- Band/Music
- Possible Vice Principal openings

**SECONDARY CAMPUS (8-12/410 students)**

- Humanities 8
- Business Education/Accounting
- Bible
- Music: Choral and/or Instrumental

Please send applications, resume, statement of faith and references to the appropriate campuses.

Henry Contant	Lloyd Den Boer	Dwight Moodie
Principal	Principal	Principal
Abbotsford Chr. School	Abbotsford Chr. School	Abbotsford Chr. School
Clayburn Hills Campus	Heritage Campus	Secondary Campus
Box 280	Box 157	Box 175
Abbotsford, BC	Abbotsford, BC	Abbotsford, BC
V2S 4N8	V2S 4N8	V2S 4N8
Ph. (604) 850-2694	Ph. (604) 850-5022	Ph. (604) 850-5342
Fax (604) 850-7075	Fax (604) 859-9995	Fax (604) 859-2240

**Classifieds**

Teachers	Job Opportunities	Job Opportunities	Job Opportunities	Events
<p><b>RED DEER, Alta.:</b> The Red Deer Chr. School has possible openings in Grade 3 (full-time), Remedial (60%), and French (60%) teachers for the 1994/95 school year. Please direct all inquiries and/or resumes to:</p> <p><b>Mr. R. Duggan, Principal</b> Red Deer Chr. School 14 McVicar Street Red Deer, AB T4N 0M1</p>	<p align="center"><b>Associate for Staff Partner Program</b></p> <p>The Christian Reformed Church in North America (CRCNA), is currently seeking applicants for the position of <b>Associate for Staff Partner Program</b> in the <b>Christian Reformed World Relief Committee's (CRWRC) U.S. Resource Development department</b>. The qualified individual must be a creative, energetic, self starter with marketing, management, organizational and interpersonal skills in the area of program development and fundraising. The responsibilities include planning, organizing, and managing the staff partner program with churches, their members and CRWRC staff missionaries.</p> <p>Bachelor's degree preferred and/or three years demonstrated experience in fundraising, program development and management in a non-profit organization.</p> <p>A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest, by <b>March 22, 1994</b>, to:</p> <p style="text-align: center;"><b>Director of Personnel</b> Christian Reformed Church of North America 2850 Kalamazoo Ave. SE Grand Rapids, MI 49560-0500 (616) 247-5881/Fax (616) 246-0834</p>		<p align="center"><b>Southern California Staff Position</b></p> <p>The Christian Reformed Church in North America (CRCNA), is currently seeking applicants for the <b>Southern California Staff Position</b> in the <b>Christian Reformed World Relief Committee's (CRWRC) U.S. Diaconal Ministries department</b>. The qualified individual must be a creative, energetic, self starter with management, organizational and interpersonal skills in the area of program development in high-need communities. The responsibilities include planning, organizing, and managing community development outreach programs in the Greater Los Angeles and California areas.</p> <p>Bachelor's degree; Master's degree preferred and/or three to five years demonstrated experience in program development and management in a non-profit community environment.</p> <p>A detailed job description is available upon request. For consideration, submit a copy of your resume and letter stating your interest, by <b>March 22, 1994</b>, to:</p> <p style="text-align: center;"><b>Director of Personnel</b> Christian Reformed Church in North America 2850 Kalamazoo Ave. SE Grand Rapids, MI 49560-0500 (616) 247-5881/Fax (616) 246-0834</p>	
<p><b>SMITHERS, B.C.:</b> Bulkley Valley Chr. Secondary School has possible openings for September 1994 in the following areas: math/science and social studies/Bible. Please address enquiries to:</p> <p><b>Mr. Evert Vroon, Principal</b> P.O. Box 3635 Smithers, BC V0J 2N0 Phone: (604) 847-4238 Fax: (604) 847-3564</p>	<p align="center"><b>Regional Diaconal Consultant (Chicago Area)</b></p> <p>The Christian Reformed Church in North America (CRCNA), is currently seeking applicants for the position of <b>Regional Diaconal Consultant</b> in the <b>Christian Reformed World Relief Committee's (CRWRC) U.S. Diaconal Ministries department</b>. The qualified individual must be a creative, energetic, self starter with management, organizational and interpersonal skills in the area of program development in high-need communities. The responsibilities include planning, organizing, and managing ministry development between the various communities in the Chicago area and the local churches through the church networks and the diaconal conferences.</p> <p>Bachelor's degree; Master's degree preferred and/or three to five years demonstrated experience in program development and management in a non-profit community environment.</p> <p>A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest, by <b>March 22, 1994</b>, to:</p> <p style="text-align: center;"><b>Director of Personnel</b> Christian Reformed Church in North America 2850 Kalamazoo Ave. SE Grand Rapids, MI 49560-0500 (616) 247-5881/Fax (616) 246-0834</p>		<p align="center"><b>Marketing Director</b></p> <p>The Christian Reformed Church in North America (CRCNA), is currently seeking an experienced professional to assume overall responsibility for the <b>Marketing Department of CRC Publications</b>. The responsibilities include developing and implementing marketing plans for the products and services of CRC Publications, and for providing sales and customer service support for its publications.</p> <p>The qualified candidate must have a Bachelor's degree in Marketing or related field; Master's degree preferred, and a minimum of four years marketing experience essential.</p> <p>A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest, by <b>April 4, 1994</b>, to:</p> <p style="text-align: center;"><b>Director of Personnel</b> Christian Reformed Church in North America 2850 Kalamazoo Ave. SE Grand Rapids, MI 49560-0500 (616) 247-5881/Fax (616) 246-0834</p>	
<p><b>SURREY, B.C.:</b> Surrey Chr. School invites applications for the following full-time positions available for the 1994/1995 school year: Grade 1, Grade 5, Grade 7, and music. There is a 50% full-time Learning Assistance position available, as well as other possible part-time positions. Applicants must qualify for B.C. certification. Please send resumes by <b>April 15, 1994</b>, to:</p> <p><b>Mr. Anthony Jansen, Principal</b> Surrey Chr. School 9115-160th Street Surrey, BC V4N 2X7</p>				<p align="center"><b>50th Anniversary</b></p> <p>The Lacombe Chr. School invites all former teachers and alumni to join us, on April 8 and 9, 1994, for our 50th anniversary to celebrate God's faithfulness — our foundation and future. Info.: <b>Lacombe Chr. School, Box 1749, Lacombe, Alta. Phone: (403) 782-6531.</b></p>
<p><b>ST. THOMAS, Ont.:</b> Ebenezer Chr. School has a definite opening for a primary teacher for the 1994-1995 school year. Applicants should send their letters of introduction and resumes to:</p> <p><b>Tony DeKoter, Principal</b> Ebenezer Chr. School 77 Fairview Avenue St. Thomas, ON N5R 4X7 Phone: (519) 633-0690</p>				
<p><b>TABER, Alta.:</b> Taber Chr. School has an opening in the upper elementary grades as well as a possible opening in primary. Please send resumes to:</p> <p><b>Henry Ronda, Principal</b> Taber Chr. School Box 2256 Taber, AB T0K 2G0 Phone: (403) 223-4550 Fax: (403) 223-4693</p>				
<i>more on page 18...</i>				

## Classifieds

Teachers	Real Estate
<p><b>TRENTON, Ont.:</b> Trenton Chr. School has a possible full-time opening in the junior-intermediate division. Enthusiasm for and/or expertise in physical education would be an asset. Please send resume and letter of application to:</p> <p><b>Mr. Jeremy Van Duyvendyk, Principal Trenton Chr. School 20-4th Avenue, Trenton, ON K8V 5N3 Phone: (613) 392-3600</b></p>	<p><b>130 SOW FARROW TO FINISH</b> — 200 acres of tiled land, high moisture corn silo, liquid manure system and 3 br. brick home. Call <b>Jack Huitema (res.) 905-774-8291.</b></p> <p><b>50 ACRE DAIRY FARM</b> — 3 silos, ties for 50 cows, drive shed, 2 gas wells on farm, renovated 4 br. frame home, ready for your cows and quota. Dunnville area. Call <b>Jack Huitema (res.) 905-774-8291.</b></p> <p><b>200 ACRE DAIRY FARM</b> — 36 ties 4 br. frame home, Dunnville area. Call <b>Jack Huitema (res.) 905-774-8291.</b></p> <p><b>86 ACRE DAIRY FARM</b> — on Hwy near Jarvis. 11 yr. old 2 storey 4 br. brick home. Ties for 40 cows, drive shed and empty sow barn. 2 silos bunk feeder all set up and ready to go for your dairy herd. Call <b>Jack Huitema (res.) 905-774-8291.</b></p> <p><b>280 ACRES CASH CROP LAND</b> — with old frame home. Call <b>Jack Huitema, Sales Rep., (res.) 905-774-8291.</b></p> <p><b>FULLY EQUIPPED BARNS</b> — for up to 50,000 chicken broilers. Call <b>Keith Miller, Broker, (res.) 905-774-4077.</b></p> <p><b>BROILER FARM</b> — house in very good condition, inground swimming pool, all fenced. Ideal loc. close to Burlington, Milton or Oakville. Call <b>Keith Miller, Broker, (res.) 905-774-4077.</b></p> <p><b>70,000 SQ. FT. (APPR.) GREEN-HOUSE</b> space available. Excellent 2 storey home, appr. 2 yrs. old. Close to town. Call <b>Morris Shushereba (res.) 905-774-8327</b> for details. Priced to sell!</p> <p><b>KEITH MILLER &amp; ASSOCIATES REALTY LTD.</b> 220 Broad Street East Dunnville, ON N1A 1G2 (905) 774-7624</p>
<p><b>WILLIAMSBURG, Ont.:</b> Timothy Chr. School has an opening for a half-time French teacher. If interested and qualified, please send a resume to:</p> <p><b>Mr. G. Postma, Principal Timothy Chr. School R.R. #1 Williamsburg, ON K0C 2H0</b></p>	<p><b>Job Opportunities</b></p>
<p><b>WILLOWDALE, Ont.:</b> Willowdale Chr. School invites applications for possible teaching positions in K-8. Experience in French and/or music will be given special consideration. Please send letters of inquiry with resume to:</p> <p><b>Principal Willowdale Chr. School 60 Hilda Ave. North York, ON M2M 1V5 Phone: (416) 222-1711 or Fax: (416) 222-1939</b></p>	<p><b>Executive Director</b></p> <p>needed for <b>Calvinettes</b>, an international Christian ministry to girls ages seven through fourteen. We are seeking applicants gifted in organizational management, program development, editorial skills, leadership training, vision for and promotion of youth ministry, rooted in Reformed teaching of scripture, and willing to travel. Deadline for application is <b>May 10, 1994</b>. Contact: <b>Calvinettes Search Committee Chairperson, 1479 Kelvere, Kalamazoo, MI 49002.</b></p>
<p><b>Real Estate</b></p> <p><b>ADA REALTY LTD.</b> 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p> <p><i>More Teachers and Events on page 9...</i></p>	<p><b>Youth Worker</b></p> <p>To start early April in Acton, Ont. Minimum 5 months, flexible hours. For more information call: <b>Tom Cullen: (519) 853-0690</b></p>

## Calendar of Events

- March 12** Dessert evening at the "Church in the Woods," 209 Bearinger Rd., Waterloo, Ont. Speaker: Brian J. Walsh, Senior Member at Toronto's ICS. Theme: "The Church's Challenge to Postmodernism." Dessert: 6:30-7 p.m.
- March 12** Concert by the "Pro Musica Choir" and the "Redeemer College Concert Choir," at 8 p.m., Rehoboth Can. Ref. Church, Hwy. 5, **Waterdown**, Ont. Tickets: (905) 574-1046/387-3472.
- March 17-18** Dr. John D. Caputo (Villanova University) presents three public lectures at ICS, **Toronto**, Ont. Theme: "Fragments of Postmodern Christian Philosophy." March 17: 4 and 8 p.m. March 18: 2 p.m. Info: (416) 979-2331.
- March 18** "An evening with Redeemer College" at Durham Chr. High School, **Bowmanville**, Ont. Reception at 7:30 p.m., program at 8 p.m.
- March 19** The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 8 p.m., Drayton Festival Theatre, **Drayton**, Ont. Tickets: (519) 638-5555.
- March 22** 10th annual convention of the Can. Chr. Business Federation in **Guelph**, Ont. Theme: "Business and Family." Speakers: Dr. Shirley Roels, Ron & Sally Gleason, and Don Posterski. Info: (905) 522-8602.
- March 22-26** RC Theatre Arts presents the premier production of "Guest Artist," written and directed by Dennis Hassel. At Redeemer College, **Ancaster**, Ont. March 24-26, 8 p.m. Preview March 22, 8 p.m. Matinee March 23, 12 noon. Info: (905) 648-2131.
- March 24** "Homestead" annual meeting, 8 p.m., Melrose United Church (Homewood & Locke), **Hamilton**, Ont. Also a film with a question and answer period.
- March 25** "King's View Fridays," open house at The King's University College, **Edmonton**, Alta. Call registrar at (403) 465-3500.
- March 25-27** The Calvin Theological Seminary Choir from Grand Rapids, Mich., will tour southern Ontario. **March 25:** 7:30 p.m., First CRC, **St. Thomas**, Ont.; **March 26:** 7:30 p.m., First CRC, **Hamilton**, Ont. The choir also participates in the following worship services: **March 27:** 10 a.m., Covenant CRC, **St. Catharines**, Ont.; 4:30 p.m., Mountview CRC, **Grimsby**, Ont.; 7:25 p.m., Ebenezer CRC, **Jarvis**, Ont. The 22-voice choir is directed by Dr. Emily Brink.
- March 26** The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 7 p.m., Clinton Town Hall, **Clinton**, Ont. Tickets: (519) 482-7190 or 482-9257.
- April 1** "Komt Nu Met Zang," 10th annual Dutch song service at 7 p.m., Redeemer College, **Waterdown**, Ont. The "Hosanna Choir" and Rev. **SOLD OUT** will participate. Admission by ticket only available at no charge by calling (905) 648-6585/3170.
- April 1** Handel's "Messiah" by the choir and soloists of Central Presb. Church, with orchestra (dir. Paul Grimwood), 8 p.m., Central Presb. Church, **Hamilton**, Ont. Tickets: \$10.
- April 3** Easter celebration service with the Adoramus-Maranatha Choir, 7:30 p.m., Maranatha CRC, **York**, Ont.
- April 3** "Nederlandse Paaszaagdienst," 8 p.m., Emmanuel Reformed Church, 170 Clarke St., N., **Woodstock**, Ont. Refreshments before you go home.
- April 5** 12th Annual Ministers' Conference, 9:30 a.m., Redeemer College, **Ancaster**, Ont. EFC's Dr. Brian Stiller will speak on: "Learning to sing in a foreign land." Musical contributions by the RC Concert Choir and other gifted RC students.
- April 8** "King's View Fridays," open house at The King's University College. Call registrar at (403) 465-3500.
- April 8** Solo recitals by students of The King's University College, 8 p.m., West End CRC, **Edmonton**, Alta. Repeat on April 9, 8 p.m., at the TKU Performance Hall. Tickets to both events: (403) 465-3500.
- April 8-9** 50th Anniversary of the **Lacombe**, Alta., Chr. School. Info.: (403) 782-6531.
- April 9** "Spring Fair & Bake Sale," 10 a.m. - 3 p.m., The King's University College, **Edmonton**, Alta. Free admission!
- April 9** The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 8 p.m., Queen Mary Public School, **Peterborough**, Ont. Tickets: (705) 748-0282, or 742-5973 or 745-2324.
- April 9** Spring concert by Leendert Kooij's OCMA, with Andre Knevel at the organ. Proceeds for Holland Marsh DCS. At 8 p.m., Trinity United Church, **Newmarket**, Ont. Tickets: (905) 775-4030.
- April 9** CLAC's 38th national convention at the Lamplighter Inn, **London**, Ont. Theme: "Equipped to Challenge." Day-time session 11 a.m.-4 p.m. Banquet at 6 p.m. Speaker: P. Nelissen of the World Confed. of Labour, Brussels, Belgium. Info. & tickets: (905) 670-7383.
- April 11** "An evening with Redeemer College" at Holland Chr. Homes, **Brampton**, Ont. Reception at 7 p.m., program at 7:30 p.m.

## Events

### 40th Anniversary Christian Reformed Church Vernon, B.C.

We would like to invite all friends, former members and pastors to join us for our "Celebration Weekend" in the beautiful Okanagan Valley with special activities on **Friday** (Aug. 19), **Saturday** (Aug. 20), and **Sunday** (Aug. 21).

For an information package please write to:  
**Anniversary Committee**  
 c/o Christian Reformed Church  
 3605-12th Street  
 Vernon, BC V1T 3S7  
 or phone: (604) 549-1746

**Classifieds**

Miscellaneous	Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities
 <p><b>When help is needed.</b> <b>The Red Cross.</b></p> <p>With your help, Red Cross provides a blanket of services and programmes in your community. Please support your local Red Cross branch.</p> <p>The Canadian Red Cross Society +</p>	<p><b>INDIAN MINISTRIES CO-ORDINATOR</b></p> <p>The National Committee for Ministry among Indian and Metis People in Canada (a committee of the Christian Reformed Church) invites applications for a Ministry Co-ordinator to enhance three active ministries in Winnipeg, Regina, and Edmonton.</p> <p>This is a full-time position that includes responsibilities such as advocacy, education, support, supervision and administration. Qualifications include at least a Bachelor's degree in one of the Social Sciences or equivalent education, and experience in a related field. The applicant must have experience in cross-cultural ministries and should have skills in writing, public speaking, administration and be willing to travel regularly. Applicants must be familiar with and in support of ministries on behalf of the Christian Reformed Church.</p> <p>Interested applicants may apply before March 30, 1994, to:</p> <p style="text-align: center;">Angela Terpstra c/o Luther College University of Regina Regina, SK S4S 0A2 Fax: (306) 585-5267</p>		<p><b>Dordt College</b> <b>Information Officer</b></p> <p>Dordt College seeks an information officer to begin fall 1994. The information officer is responsible to the president to provide the leadership, strategic planning, and management essential to assure that academic and administrative operations of the college are supported by appropriate, high-quality, cost-effective, leading-edge information services. Relevant advanced degree and experience required.</p> <p>Dordt College seeks to hire individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for administrative leadership.</p> <p>For a complete job description and application materials, send letter of inquiry detailing qualifications to Dr. J. B. Hulst, President, at the address below. Deadline for receipt of letter is March 1, 1994.</p> <p>Dordt College is an AA/EEO employer.</p>	<p><b>DORDT COLLEGE</b> Sioux Center, IA 51250-1697 Ph: 712-722-3771 FAX: 712-722-1198</p>

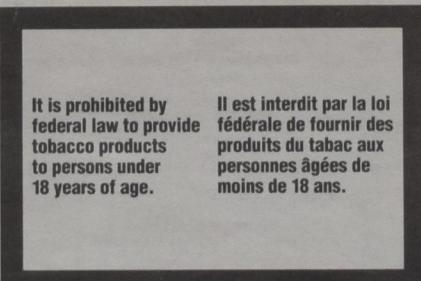
# NOTICE TO TOBACCO RETAILERS

On February 8, 1994, the *Tobacco Sales to Young Persons Act* came into force.

This federal legislation

- raises the minimum legal age of persons to whom tobacco products can be sold from 16 to 18 years
- restricts the location of cigarette vending machines to bars, taverns and similar beverage rooms
- increases the penalty for selling tobacco to young persons from \$100 to a maximum of up to \$50,000 for repeated offences.

If you sell tobacco on your premises, you are obliged, under the *Tobacco Sales to Young Persons Act*, to display a sign containing the message shown here.



A full-size, colour sign and a letter explaining your obligations as a tobacco retailer will be sent to you soon by Health Canada.

Check with your province for any additional laws regarding the sale of tobacco products to young persons.

If you do not receive an information package by March 15 or if you want further information on the *Tobacco Sales to Young Persons Act*, please call

**1-800-263-9004.**



Health  
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**Canada**

## News

A personal account of a day in court

# Federal judge to decide Christian charities' appeal of tax decision

### Robert VanderVennen

TORONTO, Ont. — The notice near the courtroom door said *Robert E. VanderVennen versus the Queen*. Amazing! And very unequal sides!

The trial was set up by the Canadian Council of Christian Charities (CCCC) because in the mid-1980s Revenue Canada got tough with tax breaks which nonprofit agencies were getting. At issue was the "manse allowance" which permitted some executive administrators of parachurch organizations to claim a housing deduction.

In the 1970s Robert Thompson, then a leading MP,

helped some Christian charities file for this deduction, and he successfully helped them fight court challenges to it. But by 1985 many members of CCCC were complaining that their housing allowance claim on their income tax return was being rejected.

So CCCC looked for test cases from two institutions to bring to court. They picked two cases at the Institute for Christian Studies, mine and that of the late Bernard Zylstra. The others were those of William McRae and the late Jacob Small at Ontario Bible College.

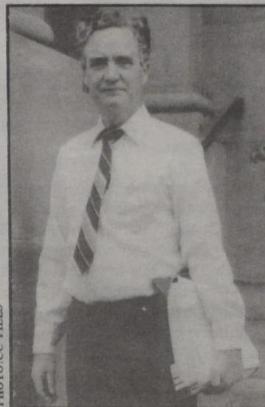
The case was tried in 1989 in the tax court, and CCCC lost

the case. They decided to appeal, and that appeal was heard the week of February 21. A decision has not yet been made by the judge.

The case has some importance for Christian agencies because, although the agencies themselves do not file personal tax returns, they are able to employ good leaders at reasonable salaries because these people can get a tax break.

The law gives this tax break to ordained ministers serving as pastors of congregations, and to non-teaching administrators in "religious orders." There is some historical precedent for considering nonprofit Protestant charities as religious orders, but whether such a reading of the law

PHOTO: CC FILES



*Robert VanderVennen awaits the judge's decision.*

should continue needs to be established by the court.

### You can help those suffering in Armenia Christians for Armenia "Faith and Life Hour"

#### Dear Fellow Christians:

After suffering 70 years of one of the most inhuman political regimes, Armenia is again the neglected victim of a new type of genocide, and unconcern by western powers. Armenia's independence in 1991 did not bring the desired happiness and stability.

Where can Armenians look for hope, help and sustenance? We know the answer lies in Jesus Christ and his Word. In prayer and trusting the Lord of all nations we want our fellow Armenians to look to him (Psalm 121).

We would like other Christians to join us in this vision. Our goal is to broadcast the Good News of hope at least once a week to our suffering people so that they can discover renewed lives through faith in God our Savior.

Rev. Aaron R. Kayanan, who is of Armenian origin, and the French-language radio minister of the Christian Reformed Church's "Back to God Hour," is willing to start an Armenian radio program called "The Faith and Life Hour." The Back to God Hour has kindly permitted Rev. Kayanan to produce this program, though it will not come under CRC auspices.

If you are interested in supporting this ministry, please indicate this by writing us so we can give you further details.

In Christ's service,

**Levon Melkonian, Acting Secretary**  
**Christians for Armenia**  
**Faith and Life Hour**  
**157B Prospect Avenue**  
**San Francisco, CA 94110**

N.B.: Tax deductible gifts can be made to Christian Liberty Relief, designated for "Christians for Armenia." Canadian donors please make out cheques to: Caribbean Christian Ministries Assoc., 5917-219 Street, Langley, BC V3A 4R1, and designate them for "Christians for Armenia."

(advertisement)

## News Digest

Edited by Irene Bom

### Bubonic plague comes back

BUNIA, Zaire — Bubonic plague has appeared in this city. The plague, spread initially by rat fleas, can kill within days or even hours.

"According to medical experts [in Bunia]," writes Richard Dowden of *The Independent*, "if you are in the same room as someone with pulmonary plague you are almost certain to catch it and that form can kill within 48 hours."

Even a dead body can spread the disease; authorities are trying to end the local tradition of laying out a corpse for two days after death and touching it.

### Poetry replaces pills

BRISTOL, Eng. — Doctors at Bristol University have told people suffering from anxiety and depression to try reading poetry as an alternative to taking pills. Researchers have found that a few lines by poets such as Wordsworth, Keats or Browning can overcome a patient's need for pills, the *Daily Telegraph* says.

"I would have thought poetry is infinitely superior to any tablets; just like music, it is therapeutic," Dr. Alexander Macara, chairperson of the British Medical Association, said of the study. "The pharmaceutical industry might not like it, of course."

### Refugee figures increase eight-fold

AKRON, Penn. (EP) — In 1993 the United Nations High Commissioner for Refugees reported nearly 20 million refugees, an eight-fold increase from the 2.5 million in 1970. An additional 24 million people are considered to be "displaced," being forced from their homes but continuing to live in their country of origin.

According to the Mennonite Central Committee, Asia has the largest number of refugees, followed by Africa and Europe. Iran tops the list as host to more than four million refugees, mostly from Afghanistan and Iraq.

## Time doesn't heal if you don't do the work

*...continued from p. 1*

A group in London, Ont., is geared to Catholics.

Sarnia team president Cindy Van Rooyen says it's not uncommon for people to drive from Toronto and St. Catharines, Ont., to attend a weekend, usually preceded by six to 10 weeks in a small coping group. She signed up for a weekend a year and a half after her separation in 1990.

### Wish heard earlier

A member of Redeemer Christian Reformed Church in Sarnia, Van Rooyen, 38, says her church stands behind her work. "Some congregation members who have been widowed for quite a few years wish they had heard about the group earlier so that they could have attended," she says.

A large part of that enthusiasm may come from the program's Christian emphasis. While people of all faiths are welcomed, the team leaders make it clear that God will be discussed. A priest or minister is usually enlisted as a spiritual director for the weekend.

"Sometimes people walk in totally against God on Friday, and after they leave end up joining a local church and becoming Christians," says Van Rooyen.

Adds McKenna, "The whole weekend is structured around the cross. We explain that grieving is like a death, and then a rebirth."

### Camp out in church

During a Beginning Experience weekend, between 20 to 40 participants camp out in a local church with team leaders. They do a lot of talking, they write in their journals, and they listen to leaders tell their life stories.

"All the feelings come out — anger, violence, everything. I went in unstable and came out stable," says Mitch Deschenes, 40, a Catholic who attended a weekend in 1991 and now helps facilitate the Sarnia weekends.

Deschenes adds that the best thing about Beginning Experience is that "there is no break-off point." Weekend participants often continue to attend — sometimes for up to 10 years — weekly or monthly support groups of different levels.

Van Rooyen believes the program is a necessary one. She says, "A lot of people think that time will heal everything. But time doesn't heal anything if you don't do the work involved."